

Catechetical
QUESTIONS,
 V E R Y
 Necessary for the under-
 standing of the PRINCIPLES
 of RELIGION;

CONFORMED
 To the DOCTRINE of the
 CHURCH of ENGLAND:

Collected
 By *S I M O N L O W T H*, Vicar of
Tylehurst, in the Deanery of *Reading*,
 in the *Arch-deaconry* of *Berks*, in the
 Diocess of *Sarum*.

The second Edition, Corrected and en-
 larged.

L O N D O N,

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Chr. Wilkinson at the *Black Boy* in *Fleet-*
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To my Native
COUNTRY-MEN

AND

Antient Neighbours, the Parishio-
ners of THURCASTON, in the County
of LEICESTER.

Dearly Beloved,

These Catechetical Questions
were at first intended only for
the private instruction of
mine own Children, and
since they are come to be made Publick, I
cannot wish the use of them, more or soon-
er, to any others, than to your selves:
And indeed ye have the greatest right to
them: For if our Country, or our Friends
can challenge any share in us, then it is
but fit, that ye (among whom I drew my
first breath) should have the benefit of my
Labours; and my daily Prayer to God is,
that they may prove serviceable to you,
and all Christ's Church. I have aimed
at no higher but to be an Instructour of

The Epistle.

Babes, to inform the Ignorant, that the Catechumens, the Competentes, the Neophytes and such as are unskilful in the Word may come to know and believe those things that are necessary for their Souls health. And so I have not only fitted the Subject of my Discourse to the Persons for whom the Business is designed; but I have also used such a Stile as will be both answerable to the Argument, and suitable to mine own way of expression; which I have always Studiously affected in imitation of Him who was the glory of that place, a Man famous in his Generation (and that was indeed a Burning and Shining Light, yet memorable for his Plainness) Father Hugh Latimer Bishop and Martyr, whose immediate Successour I conceive my self to be (in School education and Holy Orders) among the Natives of Thurcaston.

I know there have been (since him) many Seniors in the Parish (as my honored Friends Mr. Anthony Huxley of Cropston, and Mr. Samuel Marshal of Ansty)

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sty) but in Thurcaston I have not found any man made a Priest (who was born there) between the Martyr and my self. And this hath been the ground in me of a constant inclination and ambition to be his Disciple.

I thought once I should have succeeded him in his Martyrdom also, when I was brought by a Party of Armed Men (with much Fury and Violence) out of my House at Dingley in Northamptonshire to be Hanged at mine own door, upon several accusations of Malignancy, and especially because they were informed that I usually then Prayed for the King's Majesty, the Queen, the Prince and the Royal Progeny in a silent pause (as I came to the Prayers for them in any part of the Liturgy, when I officiated in the open Church) which was forbidden to be done publickly and audibly upon pain of death. But though I suffered Sequestration and the spoiling of my goods there, for my Zeal to the Church and Loyalty to the King, yet I had not the honour (like him) to resist unto blood. A 3 And

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And since I have not attained to the full height of his sufferings, I have often wished that I could have acted so high, as (by like motions) to have walked in his steps, and to have followed his great example in the exercise of all the Theological and Moral Virtues, and of all the Gifts and Fruits of the Holy Ghost, and in the practice of all good works and of the Offices of Christian Justice, which I have heard to be very conspicuous in him: But in these he was as far beyond what I can reach, as he was before me in time, and above me in Dignity in the Church, and in his Eminency in the World.

-There is nothing then wherein I may more nearly and lively represent him, or which in it self may be more conducive to my purpose, than with much plainness of speech to deliver (to them that will vouchsafe to look so low) these my poor and true endeavours in my service of the Church.

And if this their slenderesse be no hindrance to them in their entertainments among the gentle and courteous Readers,

but

The Epistle.

but that they (mean and plain as they are)
prove useful and acceptable to God's Peo-
ple, it is enough in it self, and there is no
more in the desires of,

Dear Countrymen,

Your most devo-

ted Servants,

Simon Lowth.

In

In the Name of the
Father, and of the Son,
and of the Holy Ghost.

Amen.

The

The
PREFACE.



Search the Scriptures, &c. St. John
5. 39.

Give attendance to Reading, to Exhortation and to Doctrine, 1 Tim. 4.

13.

And continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them: And that from a Child thou hast known the Holy Scriptures which are able to make thee wise unto Salvation through Faith that is in Jesus Christ.

All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for correction, for Instruction in Righteousness, That the man of God may be perfect, thoroughly furnished with all good works. 2 Tim. 3. 16.

But whereas those things, that have been taught us by the Holy Prophets and Apostles of our Lord and Saviour Jesus Christ, and which are most surely believed among us, are many in number, and of divers considerations, and are not so exactly delivered in order, as that they can either all at once be comprehended in our minds, or being comprehended, can be so kept in memory, that the explication of
A 5 them

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them may be obvious and ready at hand upon all occasion of teaching. Therefore our Ancient Fathers have very wisely digested the whole substance and form of all saving Doctrine into these four heads, Viz.

1. The Apostles Creed.
2. The Decalogue or Ten Commandments.
3. The Lord's Prayer.
4. The Sacraments.

For that all things which are to be held as Points of Christian Faith (whether they belong to the knowledge of God and the Creation and Preservation of the world and Redemption of Mankind; or whether they appertain to the Rewards laid up for the Righteous, and to the Punishment of evil doers) are contained in the Doctrine of the Creed.

Those things that are referred to the Law (whose End is Charity) are set down in the Decalogue.

Whatsoever can be hoped for, wished or desired in order to Salvation, is comprehended in the Lord's Prayer.

And lastly, all that God hath appointed as means and instruments for the obtaining of Grace, are comprised in the name of Sacraments.

whereupon it followeth, that when these four (as it were Heads or Common-places of the Holy Scriptures) are well explained, there can almost nothing be wanting for the understanding of those things which a Christian man ought to know and believe to his souls health.

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And we may plainly perceive out of the sixth Chapter of the Epistle of St. Paul to the Hebrews (verse 1, 2.) that such as these were the first grounds of Christian Institution or Catechism in the Primitive Church; and that there was ever a necessary instruction and belief of certain points had by word of mouth and Tradition, before men came to the Scriptures, which could not treat of things so particularly in any one place as was requisite for the teaching of all necessary grounds. And the points instanced in, there, are, the Foundation of Repentance from dead works (this was the Doctrine of Penance before Baptism) and of Faith towards God. (which was the twelve Articles contained in the Apostles Creed) The Doctrine of Baptismes (that is the manner and necessity of Baptism.) Imposition of hands after Baptism, called Confirmation. The Articles of the Resurrection, Judgment, and such like, without which things first laid, if one should be sent to pick his Faith out of the Scriptures, he must Read much to do it, and perhaps he would be (at last) very far to seek.

So then the Church Catechism is to be taken of us as the Sum of Christian Religion (gathered ready to our hands out of the Holy Scriptures by the Church) that contains all things necessary for us to know, and consists of Propositions in number but few, yet in substance, of such moment,
that

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that they are sufficient to make a man wise unto Salvation; in which, howsoever Learned Men may go beyond common Christians and exceed one another by many degrees, yet if we respect the Radical Truths, (that are the necessary and common instruction of all the Children of the Church) there is not an Unity only, but such a kind of Equality also brought in among all sorts of Christians, as was heretofore among the Israelites in their collection of Manna, where he that gathered much had nothing over, and he that gathered little had no lack, Exodus 16. 15, 17.

In brief then we may use the Church Catechism as a Manual of large comprehension, representing unto us in a short view,

1. what we are in the State of Nature (in and of our selves, out of the pale of the Church, without God and without Christ,) and so we are by nature born in sin, and the Children of wrath.

2. what we are in the State of Grace when we are Baptized into Christ, and have put on Christ, and are admitted into the Church: and so we are the Members of Christ, the Children of God and Inheritors of the Kingdom of Heaven.

3. what duties are required of us in this our State of Grace: And these are 1. Repentance in renouncing the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the Flesh. 2. Faith, in General

believ-

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believing all the Articles of the Christian Faith, in Particular believing First in God the Father, who hath made us and all the world. Secondly in God the Son, who hath redeemed us and all Mankind. Thirdly in God the Holy Ghost, who hath sanctified us and all the elect people of God. 3. New obedience in keeping God's holy will and Commandments and walking in the same all the dayes of our lives, that is in doing our duties towards God and our neighbours, and praying for God's special grace to enable us to do these things and to walk in the Commandments of God and to serve him.

4. What is the means that God hath appointed to bring us into the State of grace and to continue us in the same unto our lives ends. And these are the Sacraments.

By this then we may here see a compendious brief of all things that are commanded us of God, and thereupon believe, that when our Holy Mother the Church first admitteth her Children into her Communion, and receiveth them by the door of Baptism into the Congregation of Christ's Flock, there is nothing omitted that is essentially necessary to make a man a good Christian.

What remains then but that these things we command and teach? that we meditate upon these things, and give our selves wholly to them? And doubtless it is every mans duty to set his delight on these

The Preface.

these things, and to exercise himself therein day and night. And the work will be but short indeed. We shall not toyl much in labouring about it, but we shall eat of its fruit right soon. We may behold with our eyes (in the short draught of the Catechism) how we shall have but a little labour and shall get unto us much rest.

Let the Curate therefore of every Parish (in obedience to the Command of the Church) diligently upon Sundayes and Holy-dayes after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of the Catechism.

And all Fathers, Mothers, Masters, and Dames, must cause their Children, Servants and Apprentices (which have not learned their Catechismes) to come to the Church at the times appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all that is there appointed them to learn.

And, as this practise of Catechizing is earnestly to be followed by all sorts of men that desire the propagation of the Christian Religion, so it ought to be the special care of our Nobility, Gentry, and better sort of Citizens, who usually place their Children in forrain parts for breeding and receive them again infected with the false Doctrines, Heresies and Schisms of the places through

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through which they pass, because they are not thoroughly studied and rightly settled in the Doctrine of the Church of England first taught them in this Short Catechism.

Now the Catechism begins with our Matriculation (our initiation or entrance) into the Church, when we give up our Name to Christ and take a new Name from Him: So the first Question that is used, is;

What is your Name?

Catechetical

The Preface.

through which they pass, because they are not the
rightly judged and rightly tested in the doctrine of
the Church of England. It is enough to say in this
short chapter.
The Church of England is not a new church.
It is a church of antiquity, and its doctrine is
the same as that of the Church of Christ.
It is a church of antiquity, and its doctrine is
the same as that of the Church of Christ.
It is a church of antiquity, and its doctrine is
the same as that of the Church of Christ.

Wm. Lisle

Cathedral



Catechetical
QUESTIONS
CONFORMED

To the DOCTRINE of the
CHURCH of ~~ENGLAND~~ LAND.

Of Names.

Q. **W**hat is your Name?

A. N. or M.

Q. What is the use of Names?

A. To distinguish or note the difference between one thing and another.

Q. By how many Names are you usually called?

A. By

A. By my *Christian* name and my *Sir-*name.

Q. Why is it called your *Christian* name?

A. *Christian* is of *Christ*, because it sheweth my entrance into *Christ*, which giveth me my Being in *Grace*.

Q. Why is the other called your *Sir-*name?

A. *Sir-name* is of *ire*, a Father, because it signifieth my descent and succession from my *Father*, which under God gave me my Being in *Nature*.

Q. Whenas *Nature* is before *Grace*, and we have our *Sir-names* from our *Fathers*, before we have our *Christian-names* from *Christ*, Why then is the *Christian-name* set before the *Sir-name*?

A. To shew the dignity and excellency of the state of *Grace*, above the condition of *Nature*.

Q. Why doth the Catechism begin with asking of your Name?

A. Because my *Christian-name* sheweth the difference between me and an Infidel, and is the remembrance of my initiation or entrance into the Church, and it is the badge of my *Christian profession*, by which it is fit that I shew unto the Catechist who I am, and that I am a member of the Church, before he deal with me in the instruction of Religion.

Q.

Q. Who gave you your name?

A. My God-fathers and my God-mothers.

Q. Why are they called God-fathers and God-mothers?

A. Because they present me to God in Baptism, which is the Sacrament of Regeneration whereby I was born again unto God.

Q. What is the special use of God-fathers and God-mothers in Baptism?

A. God-fathers and God-mothers in Baptism;

1. Are *Witnesses* of that which is done.

2. They are *Sureties* for performance of that which is to be done.

Q. Of what did they bear witness that is done?

A. They did bear witness first, and especially, that I was born within the Church, of believing Parents, that are Christ's and Abraham's seed according to promise (Gal. 2. 29.) and so partakers of the Covenant that God made with Abraham, to be a God unto him and to his seed. (Gen. 17. 7.) Not to that only which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all. (Rom. 4. 15.) And therefore that I had a right to be admitted to the Sacrament of Baptism.

Q. But is not the Parents affirming of the same, and their profession of their Faith

4 *God fathers: Witnesses.*

a better evidence of this, than the witness of *God-fathers and God-mothers?*

A. I answer, That Children are brought to *Baptism*, not as the Children of this or that particular man, but as *Children of the Church*, that is, as the Children of Christian men or Believers. And to prove this, the testimony of three or four Christian men of known Faith and Credit (when in the mouth of so many Witnesses every word is established) is better evidence than the bare report or profession of the *Parents*, (being interested in that report, as *parties*) especially there being many men that are not able to give an explicit account of their Faith, though (nevertheless) they be true members of the Church; and believe rightly those things that are necessary to Salvation.

Q. Of what else are your *God-fathers and God-mothers Witnesses?*

A. They are *Witnesses* also of the publick act of the Priest, and of my being received into the Church.

Q. But may not the whole Congregation be witness of this also?

A. They may. Yet they that are called on purpose, and are particularly concerned in it, would likely be *surer and properer Witnesses*, if there should be any question of it.

God-fathers. Witnesses. Sureties. 5

Q. Of what are God-fathers and God-mothers Sureties?

A. They are *Sureties*, but as my Proxies: for I did engage by them as *Sureties*, for my doing of those duties which I am bound to perform.

Q. But why are not the Parents rather to give in this Security, than the God-fathers and God-mothers?

A. The *Parents* are not enjoined by the Church at Baptism to look to their Childrens education, because they are bound to do the same otherwise, namely by the Law of God and Nature.

Q. If the Parents are bound to do it, what need the God-fathers and God-mothers be Sureties for it?

A. Yes, there is need of them for the greater Security; As in a Bond at the Common Law, the *Principal* is bound in duty to pay the debt; yet the *Sureties* are brought in to engage themselves for the same, by contract and promise to secure the payment in case the *Principal* should be negligent of his duty, or be hindred by some casualty or be prevented by death.

Q. When did your God-fathers and God-mothers give you your Name?

A. In Baptism.

Q. What is Baptism?

A. Baptism is the Sacrament of Regeneration.

ration, wherein I was made the *member* of Christ, the *child* of God, and an *inheritor* of the Kingdom of Heaven.

Q. Were you not the child of God, the member of Christ, and an inheritor of the Kingdom of Heaven before Baptism?

A. No. I being by nature *born in sin*, and the child of wrath, was thereby made the *child of Grace*.

Q. Are all they that are Baptized partakers of Grace, and so in the state of Salvation?

A. Yes. This is plain, because they are thereby made the *members of Christ*, the *children of God*, and the *inheritors* of the Kingdom of Heaven: and so there is no condemnation to them that are thus in Christ Jesus, so long as they walk not after the flesh, but after the spirit; that is, till they *commit some actual sin*.

Q. Did you undertake nothing when you had his grace bestowed upon you in Baptism?

A. Yes. For Baptism is the *answer* of a good conscience towards God, (1 S. Pet. 3. 21.) It is a mutual *stipulation* wherein there must be a promise made on both sides.

Q. What did you then promise to God?

A. I promised and vowed three things.

1. That I should *forsake the Devil* and all his

Efficacy of Baptism. The Stipulation. 7

his works, the *pomps* and *vanities* of the wicked world, and all the sinful *lusts* of the flesh. 2. That I should believe all the *Articles* of the *Christian Faith*. 3. That I should keep *Gods holy VVill and Commandments*, and walk in the same all the days of my life.

Q. Did you make this promise then?

A. Yes.

Q. How could that be possible, when as you knew not any thing that was then done?

A. I promised and vowed this by my *God-fathers* and *God-mothers*.

Q. Was it your promise then that they made at your Baptism?

A. Yes.

Q. How cometh this to pass?

A. Because they promised and vowed for me, in my name, and therefore I must be supposed to have made that promise and vow myself, though not with my own mouth, yet with the mouth of my *Proxies* and *Sureties*, who did not then so much engage themselves that I should hereafter do it, as speak in my stead by way of *substitution*, representing my voice, and taking upon them an Obligation for me, whom they then personated and acted.

Q. Do you think then that you are bound

8 *The Obligation of Baptism.*

to do and to believe as they have promised for you ?

A. Yes verily, or else I must solemnly disclaim and renounce, and really and effectually forfeit all my part in the grace of God, and the benefit of *Baptism*.

Qu. Will you therefore take that charge upon yourself ?

A. Yes: I will: and I do freely acknowledge the engagement to be my sense, which my *God-fathers* and *God-mothers* undertook for me at *Baptism*.

Qu. Do you think that you received any great Benefit at Gods hand then in *Baptism* ?

A. Yes; and hereupon I bow my knees unto God, and heartily *thank our Heavenly Father*, as for all outward and temporal things (because in him I live and move and have my *natural being* so much more for that he hath called me to *this state of Salvation*, and hath made me the *member of Christ*, the *child of God*, and an *inheritor of the Kingdom of Heaven*.

Qu. What moved God to be so good and gracious to you ?

A. No worth, no *merit*, nor desert in me, but only his own love and mercy towards me, in, by, and through *Jesus Christ* our Saviour.

Qu. Do you think that you are able to per-

perform this vow and promise that you have undertaken?

A. Not that *I am sufficient* of my self to think any thing of my self; but *my sufficiency is of God.* (2 Cor. 3. 5.) And it is *he that worketh* in me to will and to do, (*Phil.* 2. 13.) and so his *grace is sufficient* for me, and by his help I can and will do all things through *Christ* that strengthneth me, *Phil.* 4. 13.

Qu. How will you attain Gods help, and find grace in time of need?

A. I will *pray* (without ceasing) unto God to give me his grace (his *preventing*, and his *following*, or *co-operating grace*) that I may not only begin, but also grow in *grace*, and continue in the same unto my lives end.

Qu. What if a man do not perform these conditions?

A. Then his state will be worse than theirs that are not Baptized; because he hath not only disobeyed Gods Commandments, and done those things that in themselves are evil and unjust, but also he hath *broken his Oath, Promise and Covenant* with God, and therefore his condemnation shall be the greater.

Qu. But is not sin to be forgiven that is committed after Baptism?

B

A. Yes.

A. Yes. If a man can repent, God will forgive any sin at any time, yet a man is not so renewed by penance afterwards, as he was at Baptism: For Baptism taketh away sin (whether it be Original as in men of Age that are Baptized) according to both the guilt and the punishment (except only Concupiscence or natural corruption which is the punishment of Original sin) But repentance after Baptism, taketh away indeed the guilt of sin, and so the final condemnation, yet not always the temporal punishment, which sometimes must be suffered as God's correction, sometimes may be prevented or mitigated by Praying, Fasting, Alms and Corporal afflictions.

Q. How shall a man do to perform the first part of his Promise, which is, to forsake the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the flesh.

A. That is done at first in the very act of abhorring, abjuring, renouncing and forsaking the Devil, the World and the Flesh, and resolving then against them in Baptism, But the performance is afterward completed and perfected by keeping the other two parts of a mans promise, in the continued acts of Faith and Obedience. And this I conceive

Performance of the Obligation. II

conceive to be the reason, why the Church in her *Catechism* repeateth nothing of this part of our promise, after the mention of it in *Baptism*, but only tells us of the act of *renouncing*, and presumeth that it is not, or (if men do their duty) need not be reiterated but by the performance of the other two, which being carefully observed, *sin cannot reign in our mortal bodies, that we should obey it in the lusts thereof, or follow it and be led by it.*





OF THE
C R E E D

Q. *What do you mean by the Articles of the Christian Faith?*

A. I mean the Apostles Creed in these words.

I Believe in God the Father Almighty, Maker of Heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into Hell, the third day he arose again from the dead, he ascended into Heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge both the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Q. wh

Q. *Why are they called Articles?*

A. *Articulus*, is the diminutive of *Artus*, and it signifieth a little *Joynt*, *Lim* or *Member*: and therefore they are called *Articles*, because they are the *Joynts* and *Members* of our *Faith*, containing all the particulars thereof that are necessary to *Salvation*: For as the *Members* of the *Body* are distinguished by *Joynts*; so, in the *Confession* of *Faith*, whatsoever is to be believed distinctly and severally by it self, in difference to another point, is rightly and fitly called an *Article*.

Q. *What is Faith?*

A. *Faith* is a gift of *God*, and a light whereby man being illuminated doth *conceive*, firmly *assent*, and *cleave* unto those things which the *consent* and *authority* of the *Holy Church* proveth to be *revealed* and *delivered* to us by *God*, in *Holy Scripture*.

Faith respecteth not the *order* of *Nature*, nor trusteth the *experience* of *senses*, nor relyeth upon *strength* of *reason*, but upon the *power* and *authority* of *God*, who can neither deceive nor ever be deceived.

Q. *Why is it called the Apostles Creed?*

A. To distinguish it from the other two *Creeds* used in the *Church Liturgie*, viz.

St. *Athanasius* his Creed, and the *Nicene* Creed; as also from all other Confessions of Faith, as that of *Chalcedon*, &c.

Q. Were the Apostles then the Composers of this Creed, as St. Athanasius was of his, and the Nicene Fathers were of theirs? Or was it gathered out of their Writings only, as agreeable to their Doctrine?

A. The Apostles themselves were the Composers of it; as, it is commonly received.

Q. At what time did the Apostles compose their creed?

A. When they were all together at Jerusalem, filled with the Holy Ghost before they dispersed themselves abroad to preach the Gospel to several Nations, then they agreed upon this, as the common Subject and Rule of all their Preaching, that there might be no difference in their Doctrines after their departures one from another. Anno Domini Christi 44. Anno Imperatoris Claudij 2 July 15.

Q. Was it composed by them all together, and delivered as the common result of their joyned determination, like the Decrees of a General Council? or did every several Apostle deliver his own particular Dictate in it, and so every one give in his Article?

A. It is an Antient and received Tradition,

tion, that every one of the Apostles composed his several Article, and therefore there are twelve Articles according to the number of the twelve Apostles.

Q: can you tell me which Article was made by each particular Apostle?

A. Yes (according to the Tradition) St. Peter gave in the first; *I believe in God the Father Almighty maker of Heaven and Earth.*

St. Andrew the second; *And in Jesus Christ, his only Son; our Lord.*

St. John the Evangelist the third; *Which was conceived by the Holy Ghost, born of the Virgin Mary.*

St. James the Son of Zebedee the Fourth; *Suffered under Pontius Pilate, was Crucified, Dead and Buried.*

St. Thomas the fifth; *He descended into Hell, the third day he rose again from the Dead.*

St. James the Son of Alphaeus the sixth; *He ascended into heaven, and sitteth on the right hand of God the Father Almighty.*

St. Philip the seventh; *From thence shall he come to judge the quick and the dead.*

St. Bartholomew the eighth; *I believe in the Holy Ghost.*

St. Matthew the ninth; *The Holy Catholic Church, the communion of Saints.*

St. *Matthew* the ninth; *The Holy catholic Church, the Communion of Saints.*

St. *Simon* the tenth; *The Remission of Sins.*

St. *Judas Thaddæus* the eleventh; *The Resurrection of the Body.*

St. *Matthias* the twelfth; *The life everlasting.*

Q. Is there any probability of truth in this Tradition?

A. There is first, the like probability that is in other *Ecclesiastical Traditions*, in that it hath been delivered to us by *Godly men*, who of their piety were not willing, and in policy could have no reason to deceive us with a false story.

Then again, this is plainly intimated in that Greek word *Σύμβολον*, and from thence the Latin word *symbolum*, which signifieth a *shot*, a *collation* or *Contribution*, and implyeth that every particular *Apostle* conferred his *several Article* to the whole *sum* and *Reckoning* of the *Creed*.

Q. But hath not the Word divers other significations?

A. Yes. And very fitly answering to the *creed*. As when it is called an *Agreement*, it signifieth that it was consented to by all. Sometimes it is a *watch-word*, a
signal

signal or mark of distinction, by which a man may know his fellow-Soldier from his enemy. And so it is the *badge* of our Profession, by which you may know the difference between a *Christian* and an *Infidel*; as a Soldier is known in the Field, as well by the *Word*, as by his *Coat* and his *Colours*. Yet the first sense (as it is a *Contribution* or *Share* or *Shot* is as proper as any, and seemeth most to be warranted by the Derivation and Etymologie of the word *ἀπὸ τῆς συνβασιμῆς* à *conjiciendo*, from *casting together*, or adding one thing to another.

Q. *Why is it called Creed?*

A. *creed* is of the first word in Latin, *credo* to believe. So that to say our *creed*, is to say our *Belief*, that is, that which is to be believed.

Q. *Is it sufficient for a christian man to believe those things only that are contained in the Apostles Creed?*

A. *Those things* especially are the first and immediate object of our Faith, and are to be believed in *express terms*. But also (with those) we must believe the *canonical scriptures* (out of which they may be proved) and the *expositions* and right consequences drawn by the *Church* from them both, and also the other *Orthodox*

and *Catholick confessions* of Faith, as the Creeds of St. *Athanasius*, *Nice* and *Chalcedon*; And also those *Traditions* which we have received by faithful hands from the *Apostles*.

As that these and none other are *Canonical Scriptures*.

That the *Jews* Sabbath (which was on the last day of the week, to wit, on *Saturday*) is changed into our *Lord's day* or *Sunday*.

That the power of Governing the Church, and Imposition of hands belongs to the *Bishops*, and such like, that are agreeable to the Articles of our Creed.

Q. *But is not this to make new Articles of Faith?*

A. No. These are but *explanations* of, and deductions from the *Apostles* creed. As the *Nicene*, *Athanasian* and *Chalcedon* Creeds are not new ones, or *other* Creeds, but the expositions of the old one.

And concerning those aforementioned *Traditions*;

1. When I know this *Creed* is agreeable to, and to be proved by the *Canonical Scriptures*, then I must believe that to be the *Scripture*, which the *Church* by *Tradition* commendeth unto us for the same.

2. Again,

2. Again, When I believe there is a God, and that he is to be worshipped, and so that some time is to be set apart for his service ; then I am easily induced to believe, that This day (that is, the *Lords-day*) is the fittest standing time, which was first begun by our *Saviour's Resurrection*, and seconded by his appearing to his Disciples, confirmed by the coming of the *Holy Ghost*, and by the meetings of the Apostles, and continued unto our time by the *practice of the whole Church*.

3. Lastly, When as I believe the *Holy Catholick Church* to be a communion of *saints*, a company of faithful people, then it easily followeth, in my perswasion, That our Saviour *Christ* (who is the *God of order*) left not this *Society* in confusion for every man to do and teach when and what he listeth : as though all Christians upon their *Baptism*, had presently power given them to Govern, Teach and Ordain in the Church, as they should see occasion : But that our Saviour left this power to his *Apostles*, and they left their Authority (to set things in order that should be wanting in the Church upon emergent occasions, and to Ordain *Priests* in every City) not to all Christians, nay nor to all Priests, but to some particular men ;

men; as to *St. Timothy* at *Ephesus*, and to *St. Titus* in *Creet*, &c. And therefore they only (that is, the *Bishops*) are to be acknowledged to have this Authority of *Jurisdiction* and *Ordination*, who can derive it from the *Apostles*, and prove themselves in these very things to be the *Apostles Successors*.

Q. What do you chiefly learn out of the Articles of the Christian Faith?

1. I learn to believe in God the Father, who hath made me and all the World.

2. In God the Son, who hath redeemed me and all mankind.

3. In God the Holy Ghost, who sanctifieth me and all the elect people of God.

Q. What? Do you believe there be three Gods?

A. No: There be *three Persons*, and but *one God*: The *Father*, the *Son* and the *Holy Ghost*, are only one *Con substantial*, *Co-eternal*, and *Co-equal* Essence, but three persons.

Q. What do you mean by a Person?

A. A *Person* is one who hath his own *substance* (which no other besides hath) proper to himself.

Q. How is it possible that there should be three Persons in one Essence?

A. With men it is impossible, but not with God. Indeed this is such an high and

and dreadful Mystery, that it is not safe to say any more of it, but that I do believe it, that there is *three in one*. The *Father* is made of none (as it is in St. *Athanasius* his Creed) the *Son* is of the *Father* alone, and the *Holy Ghost* is of both. And by these several *properties* they are really distinguished each from other. For the substance of God with this property [*to be of none*] maketh the *Person* of the *Father*. The very self-same substance with this property [*to be of the Father*] maketh the *Person* of the *Son*. The same substance having added to it the property [*of proceeding* from the other two] maketh the *person* of the *Holy Ghost*. So that in every *Person* there is implied both the *substance of God*, which is *one*, and also that *property* which causeth the same *Person* really and truly to differ from the other two. This is the truth. But how cometh it to pass, I cannot say, you need not, nay you must not search, only believe.

Q. Out of what words in the creed do you learn to believe in God the Father who hath made you and all the world?

A. Out of the words of the first Article, I believe in God the Father Almighty, maker of Heaven and Earth.

Q. What

Q. What do you observe in this Article?

A. 1. That there is a God.

2. That there is but one God.

3. That there are divers Persons in the God-head implied in Father.

4. That God expresseth himself to us;

1. By the Unity of his Essence, God. 2. By Trinity of Persons, Father. 3. By his Attributes, as Almightyness, Infiniteness, &c.

4. By his Works, expressly of Creation, and (consequently) of Preservation of Heaven and Earth, and all things that are therein visible and invisible.

Q. Do you not believe that the Son and the Holy Ghost is also Almighty and Maker of Heaven and Earth?

A. Yes. For as we say the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God: So we say, the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty, and yet there are not three Almightyes, but One Almighty: And so we say, the Father is the Maker of Heaven and Earth, and the Son is Maker of Heaven and Earth, and the Holy Ghost is Maker of Heaven and Earth, and yet they are not three Makers, but one Maker of Heaven and Earth. For although by a peculiar manner of speaking according

to our capacity, (in respect of the *Persons*) we call the *Father Almighty, Maker of Heaven and Earth*, because he is the *first* of the *Persons* in the *God-head*: And we attribute *Wisdom* to the *Son*, because he is the *Eternal word* of the *Father*: And *Goodness* to the *Holy Ghost*, because he is the *Love* of them both: Yet indeed, these, and all other *outward Actions* and *attributes* of *God*, are *common* to all the *Persons* of the *God-head*.

Q. In what Articles do you learn to believe in God the Son, who hath Redeemed you and all Mankind?

A. In the 2, 3, 4, 5, 6, 7 Articles.

Q. What is the reason that the work of Mans Redemption, done by the second Person in the Trinity, is more largely and in more Articles set down, than the work of the Worlds Creation?

A. 1. Because it cost more to Redeem the Soul, than to make the World. The work of *Redemption* is greater than the work of *creation*, and consisteth of more circumstances. 2. To teach us, that as we ought to respect other Doctrines so this in a more special manner, as that we determine to know and rejoyce in nothing, more than in *Iesus christ* and him crucified.

Q. Did christ Redeem none but Mankind?

A. No.

A. No. God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto Judgment, 2 St. Pet. 2. 4. St. Jude 6.

Q. Did Christ Redeem all Mankind?

A. Yes. The words of the Church Catechism are expresse and plain [---- who Redeemed me, and All Man'ind] And so it is written, that He dyed for All, 1 Cor. 5. 14, 15. and that He is the Saviour of all men, 1 Tim. 4. 10. As by the offence of one, judgment came upon all men to condemnation, so by the Righteousness of one, the free gift came upon all men to justification of life, Rom. 5. 18.

Q. Is the price of Christ's Death sufficient for the Redeeming of all Mankind?

A. Yes doubtless: For He gave himself a Ransome for all (1 Tim. 2. 6.) by which He is able to save them to the uttermost, that come unto God by Him (Heb. 7. 25) For, He is the Lamb of God that taketh away the sins of the World, St. John 1. 29.

Q. But was it Christ's intention and purpose that all Mankind should be Redeemed and Saved by His death?

A. Yes surely; For He will have all men to be saved, 1 Tim. 2. 4. that is, He

is not willing that any should perish, 2 St. Pet. 3. 9.

Q. But why then are not all men effectually Redeemed; but many become the Sons of Perdition?

A. Because when as He hath given the sufficient price of their Redemption; yet they (like the *Servant that would not go out free, Exod. 21. 6.*) chuse still to continue the servants of sin. When He gathereth them (as a hen gathereth her chickens under her wings) they will not, St. Mat. 23. 37. So (like *Israel*) they destroy themselves, when as in Him is their help, Hosea 13. 9. They bar themselves of the benefit of His Redemption: either they are not in *Christ*, they enter not into Covenant with Him at all (and then without Him there is no Redemption) or else, if they be in Him, if they have entred the Covenant with Him in *Baptism*, they break the conditions that they make with him: And He Redeemed them not so absolutely as though He would save them whether they will or no, but only upon condition of their *Repentance* and *Faith* and *Obedience* according to their promise in *Baptism*.

Q. What

Q. What do these six Articles concerning Christ declare?

A. 1. His Person in the 2d Article.

2. His Humiliation in the 3d and 4th Articles.

3. His Exaltation in the 5th, 6th and 7th Articles.

Q. What do you observe in the person of Christ out of the second Article?

A. 1. His Name, Jesus. 2. His Office, Christ. 3. His Divinity or God-head, His Only Son. 4. His Title, Our Lord.

Q. What do you call His Name?

A. Jesus.

Q. What is the meaning of that Name?

A. A Saviour: for so the Angel bad Joseph call his Name Jesus, because He shall save His people from their sins, St. Mat. 1. 21. Jesus of yw jashang to save: and this is an Hebrew word, to signifie that he was a Saviour of the Hebrews.

Q. What is his office?

A. To be a King, a Priest and a Prophet?

Q. Where is that taught us?

A. In the Word Christ; which is Greek, to signifie that he was a Saviour of the Graecians too; and so both of Jews, and Gentiles also.

Q. How doth the word Christ import all these Offices?

A.

A. Christ (of *χρίστος*) according to the Greek, (As *Messiah* of מָשִׁיחַ *Mashach* in Hebrew) signifieth *Anoynted*. Now we read in Scripture of three sorts that were *Anoynted*. The first were *Kings*, as *Samuel* Anointed *David*, 1 *Sam.* 16. 13. The second were *Priests*; as *Aaron* and his Sons, *Exod.* 40. 13, 15. The third were *Prophets*; as *Elijah* is sent to Anoint *Elisha* the Prophet in his room, 1 *Kings* 19. 16. And therefore *Christ* is called a *King*, *Zach.* 9. 9. *St. Mat.* 21. 5. *St. Iohn* 18. 37. And a *Priest*, *Psal.* 110. 4. *Heb.* 5. 7, 8. And also a *Prophet*, *Deut.* 18. 18. *Acts* 7. 37.

Q. What benefit comes to us by all these Offices of *Christ*?

A. 1. He Rules and defends us as a *King*. 2. He cleanseth us from sin by the *Sacrifice* of himself, as a *Priest*. And thirdly, He teacheth us as a *Prophet*.

Q. Out of what words do you learn to believe *Christ's* Divinity or God-head?

A. Out of these words, *His* (that is *God's only Son*; in that He is the only begotten *Son of God* (as in the *Nicene Creed*) not a *Son* by *Creation* (as all *Creatures*) nor a *Son* by *Adoption* (as *Man*) but his only *Son* by an eternal and unsearchable *Generation* in respect of his *God-head*: which teach-

teacheth us that he is not only *Co-eternal* and *Co-equal*, but also *Con-substantial* (of one and the self *same substance*) with God the Father. For to be a *Son*, is to be partaker of the very *Nature*, *Essence* and *Being* of the *Father*. Now *Gods Essence* and *Nature* is *Infinite* and *Indivisible*, without bounds or parts, and wheresoever that which is *Infinite* is, there it is all compleat and whole; so that God cannot beget a *Son* which is but part of, and not all and *wholly His Essence*; therefore since He is the *Son of God*, in Him dwelleth the fullness of the *God-head* bodily, (that is) personally, *Col. 2. 9.*

Q. But is Christ in respect of His Manhood called the Son of God?

A. Yes. As by an eternal and unsearchable *Generation* in respect of His *God-head*, He is the *Son of God*, who hath begotten Him of His own Substance, *God of God; very God, of very God* (as in the *Nicene Creed*) So by grace of *Personal Union* (in respect of His *Man-hood*) Christ is the *Son of God*, who hath sanctified the *Humane Nature* by the operation of the Holy Ghost in the Womb of the ever blessed Virgin *St. Mary*, and inseparably united it to the
God-

God-head in the *Person* of the Son; so that the *Holy Thing* which was Conceived by the overshadowing of the Holy Ghost, and born of the Virgin *Mary*, is called *the Son of God*, St. *Luke* 1. 35.

Q. *Had God no other Son but Christ?*

A. *No other such as He*; Indeed we are the Sons of God by Grace of *Adoption*, and other Creatures by power of *Creation*: But by the *eternal* and *unsearchable Generation*, and by *communion of Nature and Substance*, Christ is Gods only Son, as it is in the Evangelist, *the only begotten of the Father*, St. *John* 1. 14.

Q. *What is Christ's Title?*

A. *Lord.*

Q. *How is Christ said to be our Lord?*

A. 1. By right of *Creation*, Gen. 1. 1. St. *John* 1. 3.

2. By right of *Preservation*, Heb. 1. 3.

3. By right of *Dominion*, Psal. 8. 1, 6. St. *Mat.* 28. 18.

4. By right of the *Covenant*, Stipulation and Agreement that is between Him and us, *Dent.* 26. 16, 17, 18. *Ezek.* 16. 8.

5. By

5. By right of *Redemption*, *Act. 20.*
 28. *Eph. 1. 7.*

Q. Wherein is Christ's Humiliation?

A. In His { *Incarnation, Art. 3.*
 { *Passion, Art. 4.*

Q. What do you observe in Christ's Incarnation?

A. His Humanity or Man-hood, in that for us Men and for our Salvation He came down from Heaven and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man, like unto us in all things, sin only excepted.

Q. How doth it appear that Christ's Humane Nature was without sin?

A. In that He was conceived by the Holy Ghost, and born of a pure Virgin, one that never knew Man, and so was not begotten (after the manner of other men) of the corrupted and sinful Seed of Adam.

Q. But could she, being a Virgin, have a Son? How is that possible for her that knew not a man?

A. It is true; it is impossible by the power of Nature, and therefore it is called a Miracle (Isa. 7. 14.) done by the power of God, St. Luke 1. 35. And this, as it sheweth Christ's Humane Nature,

ture, being made of a Woman, born under the Law; so it intimateth his *Divine Nature*, in that he was born of such a Woman as never knew Man.

Q. But who was the Virgin Mary?

A. A Woman of the Nation of the Jews, of the Tribe of Judah, of the Lineage or Family of David. And so Christ was of the Seed of David according to flesh, and therefore bone of Mans bone, and flesh of Man's flesh.

Q. Then how many Natures are there in Christ?

A. Two: The God-head and the Manhood.

Q. Why was it necessary that Christ should be God?

A. 1. That he might overcome Death.

2. That he might have power to prevail with his Father.

3. That He might make His Sufferings for sin to be of infinite value and merit, satisfactory and sufficient for the Redemption of Man.

Q. Why is it necessary that Christ should be Man?

A. 1. That He might die.

2. That satisfaction might be made in

in the same (that is *Mans*) Nature that offended.

3. That He might be a *merciful High Priest* touched with Mans Infirmity.

Q. *Why was it necessary that he should be both God and Man in one Person?*

A. That He might be a fit *Mediator* between God and Man, having an interest in both.

Q. *How is Christ's Passion set down in the fourth Article?*

A. 1. Generally that *He suffered*.

2. Particularly that He suffered at *such a time*, by *such a death*, and in *such a manner*.

Q. *Did christ suffer any thing before His Death?*

A. Yes. His *whole life* was a suffering.

Q. *What was the time of Christ's suffering?*

A. In the days of *Pontius Pilate*.

Q. *Who was Pontius Pilate?*

A. A *Roman Deputy*, Governor of the Land of *Jury*, under *Tiberius* the Emperor of *Rome*.

Q. *What was the End or Consummation of Christ's suffering?*

A. *Death*.

Q. *What was the manner of christ's Death?*

A. *He*

A. He was *Crucified*, that is to say, He was put to death upon a *Cross*, which was among the *Romans* the most shameful, ignominious and worst kind of death, and *curst* by the Law of God, *Deut.* 21. 23.

Q. Was not this a great Scandal to the Christian Profession, that our Saviour Christ should suffer this Death upon the Cross?

A. Yes. To them that *perish* it is foolishness; but, to us, that are *saved*, it is the power of God, *1 Cor.* 1. 18. At the first, both the *Jews* and the *Ethnicks* derided both the *Apostles* and *Christians*, for Preaching and *believing* in him that was *Crucified* upon the *Cross*. Yet both *Apostles* and *Christians* were so far from being discouraged from their Profession by the ignominie of the *Cross*, as that they rather rejoiced and triumphed in it: insomuch, as that they used the *sign* of it in all their actions, thereby making an outward shew and profession (even to the astonishment of the *Jews*) that they were not ashamed to acknowledge him for their Lord and Saviour, who died from them upon the *Cross*. And they did not only use the *sign* of the *Cross*

themselves in a kind of glorying when they met with any *Jews*, but also they signed therewith their Children, when they were *christened*, to dedicate them by that badge to His service, whose benefits bestowed upon them in *Baptism*, the name of the *cross* did represent. And this use of the sign of the *Cross* in *Baptism* was held in the Primitive Church, as well by the *Greeks* as *Latins*, with one consent and great applause, at what time, if any had opposed themselves against it, they would certainly have been censured as *enemies* of the *name of the cross*, and consequently of *Christs Merits*, the sign whereof they could no better endure. This continual and general use of the *sign of the cross* is evident in many ancient Fathers. And doubtless the *name*, *figure*, *sign* and *memory* of the *cross* must needs be held in *reverend esteem* of all them that rightly consider the benefits of *Christ's Death*.

Q. *Hath the Cross it self, or the sign of the Cross any Virtue, efficacy, or operation upon the things it is applyed unto? as, when the Primitive Christians used it in all t^{heir} Actions, especially (with a kind of*

of Glorying) *when they met with any Jews; and signed there with their Children, when they were Christened, as we do ours at this Day?*

A. No. Neither the *cross* it self, nor the *sign* thereof hath any virtue, efficacy, or operation at all; nor is it now so used in the *church of England*, as if it added any holiness to the persons that it is applied to, when they are signed with it: But we learn thereby not only *patience* under the greatest afflictions, but *confidence* and *courage*, as *Christian men* who are not ashamed to confess the *Faith of Christ crucified*; and also an holy purpose and resolution manfully to fight *under christ's Banner* against the *Flesh*, *World* and the *Devil*, and so to continue *christ's faithful Soldiers* and *Servants* to our lives *End.*

And in this we follow the example of our Lord *Jesus Christ*, and are made like unto him, leaving in our body the *mark of the Lord Jesus*; that like as he died, and rose again for us; so should we, who are *Baptized* dye from sin, and rise again unto *Righteousness*, continually mortifying all our evil and corrupt affections, and dayly proceeding in virtue, and in *Godliness* of living; thus the *cross*, or

the sign of it, may be a means to procure and work *Holiness* in us, though it hath no holiness in it self.

Q. But, as being satisfied with the sign, pass we on to the substance: why was Christ put to so ill a Death?

A. That he submitting himself unto the worst kind of Death that could be inflicted upon him, might deliver us from the worst kind of Death that should have been executed upon us.

Q. How do you prove that Christ was dead upon the Cross?

A. Because he was buried, which was not done to any but to dead men.

Q. Was this the only reason why this word [buried] was put into the Creed, to prove his death?

A. Perhaps it might be added to shew the greater Miracle of his Resurrection. For if he had died only, and not been buried, they might have thought that he recovered life, as many have done; but being buried, sheweth both the certainty of his death, and also the wonder of his Resurrection.

Q. What was the cause of death?

A. Sin.

Q. If there had been no Sin, should there have been no Death?

A. N

A. No. But all men, at their several times should have been translated from Earth to Heaven (had they not sinned) as the Scriptures say *Enoch* and *Elias* were.

Q. What Death was caused by Sin?

A. 1. The Natural Death of the Body.

2. The Spiritual Death of the Soul.

3. The Eternal Death both of Body and Soul.

Q. What is Natural Death?

A. A separation of the Soul from the Body.

Q. What is Spiritual death?

A. A separation of the Soul from God in this World.

Q. What is Eternal Death?

A. A separation of both Body and Soul from God in the World to come.

Q. In what doth Eternal Death consist?

A. In the Absence, Privation, Loss and Wanting of all good things; as the Beatifical Vision and full fruition of God, the company of Saints and blessed Angels, the joys and happiness of Heaven. Secondly, In the Presence, Sense, Feeling and Enduring all evil things, e-

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ven the Everlasting Fire prepared for the Devil and his Angels.

Q. Did christ suffer all these Deaths?

A. No. He suffered only the Natural death of the Body.

Q. Did he not suffer in his Soul too?

A. Yes. The suffering of the death of the body could not be without suffering in the Soul; But we must in no wise say, that Christ suffered the death of the Soul.

Q. But was not man condemned to all these Deaths for Sin?

A. Yes.

Q. And is not Man delivered from all these deaths by the Death of christ?

A. Yes.

Q. Then how doth Christ's bodily death alone deliver Man not only from this, but also from the other kinds of death too?

*A. This cometh to pass by reason of the worthiness and innocency of christ's Person. The death of His Humane body being united in one person with the God-head, and being pure without sin, is of such infinite value and merit, that it is worthy and able to purchase Redemption for Man, both from the bodily death and the other deaths that he o-
ther-*

therwise should or could have suffered.

Q. But could Sin then be the cause of christ's Death?

A. Yes.

Q. But is not Christ said to be without sin?

A. Yes: He in Himself was holy, harmless, undefiled, separate from sinners, Heb. 7. 26. 1 St. Pet. 2. 22. St. Mat. 27. 4, 19, 24. St. Luke 23. 4.

Q. How came He to suffer for sin who committed none?

A. Because He was a sinner by imputation, being numbred with Transgressors, and bearing the sins of many, Isa. 53. 12. For surely He hath born our griefs, and carried our sorrows, &c. v. 4, 5, 6.

Q. Do you mean then that Man was the sinner; and, that Christ was the sufferer?

A. Yes.

Q. But how came Man to be a sinner? was he so from the beginning?

A. No. In the beginning God created Man in his own likeness, after His own image, of an understanding mind, able to know what he was to do, and of a conformable will, ready to do what he knew: But, Man found out many in-

ventions, Eccles. 7. 29. by which he defaced that *Image*, and made himself a sinner, and for this had suffered eternal death, had he not been *Redeemed* by the death of Christ.

Q. wherein is Christ's Exaltation?

A. 1. In his Victory over Hell.

2. In his *Resurrection*.

3. In his *Ascension*.

4. In his *Session* at the right hand of God.

5. In his coming again to judge the quick and the dead.

Q. what do you think of Christ's Descent into Hell in the fifth Article?

A. I believe that after the death of his body, his Humane Soul went down really and locally into Hell.

Q. In what sense do you take Hell here?

A. I take Hell here, as I take Christ's Death and Burial in the former Article, that is in the literal sense. For as Christ died for us, and was buried; so also it is to be believed (literally) that he went down into Hell, Art. 3. of the Church of England.

Q. What do you mean by these words, He rose again the third day?

A. I

A. I mean that he was not raised by any other, but *rose again of himself*, by his *own power*; For as he gave up the *Ghost* when he died (no man took away his life from him, but *he layed it down of himself*) so he took his life again of, and by *himself*.

Q. *Why is it said, he rose again the third day, whereas it is evident by the story of his Passion (as it is set down by the four Evangelists) that there were not forty hours between his death and his Resurrection?*

A. You must understand that the *Jews* reckoned their *Natural day* (consisting of 24 hours) from evening to evening: And then you must (by a *synecdoche* which putteth part for the whole) take two parts of two days for two whole days, and reckon part of *Good-Friday* (being the day of the *Jews* preparation, on which day he was *Crucified*) from the *ninth* to the *twelfth hour*, for one day. Then the *Sabbath day* or *Saturday* from *Sun-set*, to *Sun-set*, was one entire whole day; this was the *second*: And then lastly, the *night* following the *Sabbath* or *Saturday* to the dawning of the *first day of the week* (that we call the *Lord's day* or *Sunday*)

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day) must be taken for the *third day*.

He was *Crucified*, *dead* and *Buried* on *Fryday* towards the evening: His body lay in the Grave all *Saturday*: He rose again on the *Sunday-Morning*, St. Luke 24. 31. which was the *third day* after His death.

Q. Why are Christ's Descent into Hell, and His Resurrection put together into one Article?

A. Because in these two points is contained all whatsoever Christ hath merited for us by His Death: For the *Redemption* of our *Souls* is compleated by His *conquering the Devil*, in His *descent into Hell* by His Soul; and the *Redemption* of our *Bodies* is compleated by His *conquering Death* in the glorious *Resurrection* of His body.

Q. What is contained in the sixth Article?

A. Christ's *Ascension* into Heaven, and *Session* at the right hand of God.

In His *Incarnation* was the beginning; in this is the end of His *Pilgrimage* here on Earth: In that was His *Humiliation*; in His *Resurrection* and this is His *Exaltation*.

Q. But

Q. But was not Christ always in Heaven?

A. Yes. According to His God head which is always every where (but by way of special presence most eminently in Heaven) and was then in Heaven, when it was with His Soul in Hell, and with His Body in the Grave: But his Man hood (in his Humane Body and Soul) came not into Heaven till his Ascension, which was forty days after his Resurrection.

Q. What were the reasons of Christ's Ascension into Heaven?

A. 1. Because there was no other place suitable to his glorious body.

2. Because it was but just and equal that his Man-hood should take possession of that Kingdom of glory which he had purchased by his passion.

3. That he might shew his Kingdom not to be of this World, and so that he was not to be looked upon as Man, but to be worshipped as God.

4. That he might there prepare a place for us.

5. That he might thereby draw our minds and affections after him, and cause our conversation to be in Heaven, &c. Phil. 3. 20.

Q. What

44 *Sitteth on the right hand, &c.*

Q. What are the benefits that we have by his Ascension?

A. 1. Upon his Ascension we have the Comforter sent unto us, St. Joh. 16. 7. by whom he giveth his gifts to men, Eph. 4. 8. 1 Cor. 12.

2. He appeareth in the presence of God for us, Heb. 9. 24. So that *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sin, and not for ours only, but for the sins of the whole World,* 1 St. John 2. 1, 2.

3. *Where he is, there shall we be also,* St. John 14. 3. & 17. 24.

Q. But why is the Session of Christ at the right hand of God addeed to this Article?

A. Because as his Ascension into Heaven setteth forth the glory and Majesty of his Person by the place where he is; so this may shew the exercise of his power in that place.

Q. But is there any right hand or left with God?

A. No. For indeed God is a Spirit that hath neither flesh nor bones, nor any part of a body.

Q. How then is it said that Christ is on the right hand of God?

A. This

A. This is a *Trope* or Metaphorical changing of the word (as it is frequent to observe in holy Scriptures) when we *speak of God after the manner of men*, attributing to him Humane affections and members according to our capacities: And yet indeed, whenas he is a *spirit*, there can be nothing that hath any part of a body, imagined to be in him: But because in our conversation with men, we take him to have the *greatest honor*, which is placed on the *right hand*; therefore transferring and comparing this to things in Heaven (to express the *glory of christ*, which, as Man, he hath attained unto above all others, Men and Angels) we say that he is set on the *right hand of the Father*, on the *right hand* of the Throne of Majesty in Heaven, *Heb. 8. 1.*

And so accordingly we must take *sitting*; not for the *site* and *posture* of the body, but for the *firm* and *sure possession* of that *Royal Power*, and highest glory, which, he as Man, hath received of the Father, *who hath set him on his own right hand in Heavenly places far*

46 *Come again to Judge, &c.*
far above all Principalities and Powers,
&c. Eph. 1. 20, 21, 22, 23.

Q. What do you observe in the seventh Article concerning his coming again to Judge the quick and the dead?

A. The four last things, viz. Death, Judgment, Hell and Heaven.

Q. How do you gather these there?

A. Because first it is appointed for all men once to die; or else to be changed at the last day: Then cometh the Judgment; and by this, they that are acquitted shall go into Heaven, and they that are condemned shall go into Hell. And this will be the last act of Christ's Office: Then he shall deliver up the Kingdom to God the Father.

Q. Why is it said that Christ shall come again? Did he ever come before to Judgment?

A. No. But this word [again] relateth to Christ's first coming by his Incarnation for our Redemption; and teacheth us, that as he came then in the fulness of time to visit us in great humility, so he shall come again at the end of the World, in his glorious Majesty to Judge both the quick and the dead.

Q. Why

Q. Why are quick and dead mentioned in this Article?

A. To shew that all shall not sleep before the last day of Judgment, but some shall be then found alive, and these shall only be changed from corruption to incorruption, and shall be caught up together with the dead into the clouds to meet the Lord in the air, and so without separation of the body and soul (as by *Natural Death*) they shall be ever with the Lord, *1 Cor. 15. 51, &c. 1 Thes. 4. 15, &c.*

Q. In what Article of your Creed do you learn to believe in the Third Person of the Trinity, the Holy Ghost, who hath sanctified you and all the Elect People of God?

A. In the 8, 9, 10, 11, 12th Articles.

Q. What do you observe in this part of the creed?

A. 1. The Person sanctifying.

2. The Persons sanctified.

Q. Who is the Person sanctifying?

A. The Holy Ghost, called the *Paraclete* or comforter.

Q. What do you mean by the Holy Ghost?

A. A

A. A Ghost is the same that a Spirit, which is a pure, incorporeal, immaterial substance. So by the *Holy Ghost*, I mean the *Holy spirit*, that is, the *Third Person* in the *Sacred Trinity*.

Q. But are there not other Spirits besides the *Third Person* in the *Trinity*?

A. Yes. The *Angels* are spirits, *Heb. 1. 14.* And there are the *Spirits* of just men made perfect, *Heb. 12. 23.* which are the *Souls* of the *Elected* after they be delivered from the burden of the flesh: And these are *Holy* too. And in general any thin substance in Nature, wanting solidity and grossness of matter, by way of resemblance and similitude, may be called a *Spirit*. But these are *created Spirits*; and, to distinguish the *Third Person* in the glorious *Trinity* from these, we must call him *Uncreated*. And to make this distinction plain and evident, the *Fathers* in the *Councils* of *Nice* and *Constantinople* have expounded this Article thus; *I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, with the Father and the Son together, is worshipped and glorified, who spake by the Prophets.* Now here [*Being Lord*] distinguish-

distinguisheth him from *Ministring Spirits*, *Heb. I. 14.* and [*being giver of life, proceeding from the Father and the Son, being worshipped and glorified together with the Father and the Son* (communicating with them in their *Substance, Nature, Power, Majesty, Glory and Eternity*) and *speaking by the Prophets*] distinguisheth him from all creatures whatsoever.

Q. But is not the Holy Spirit said equally of the Father and of the Son too?

A. It is true; both the *Father* and the *Son* are a *Spirit*, and both *Holy* also: And therefore indeed this *Third Person* is not distinguished from the other two by his proper name, but is called by a name common to the other two. And this comes to pass because of our want of words: For we can conceive God under no other Names but such as we borrow from created things, so far as we can resemble him to something that is in *Nature* and no farther. And therefore we can call the *First* and *Second Persons* by their *proper names*; because the *First Person* his communicating of his *Substance* to the *Second*, is like to *Generation* (that is, the *Act* of *Generating* or begetting) in *Nature*; and so the *sub-*
stance

stance Generating is one *Person* of the *Father*, and the *Substance Generated* is another *Person* of the *Son*. But the *Coming* or *Proceeding* of the *Third Person* from both the other, is like to nothing in Nature, and therefore we can call the Act of this communicating of the *Substance* of the other two *Persons* to the *Third*, by no other, but by the general Name of *coming* or *Proceeding*; and therefore the *Person Proceeding* in such manner, as cannot be expressed, nor conceived by any thing that resembleth it, must of necessity (to us) want his proper name, and be called by the name proper to the other two. Yet, whensoever the *Holy Spirit* (though it be the common name of all Three) is joyned with the *First* and *Second Person* in the *Trinity*, or with either of them by way of *distinction*, then this particularly signifieth the *Third Person* in the Deity, who ineffably, inconceivably and eternally *proceedeth* from the *Father* and the *Son*, and is *Very God* Co-eternal, Co-equal and Con-substantial to both, and to be worshipped with the same Faith, and with equal Honor and Adoration.

Q. But

Q. *But why is the Third Person called Holy, as it were in distinction to the other two?*

A. We must not speak of any Person of the God-head without *holiness* and all other Attributes of Perfection, either expressed or understood: And so the *Third Person* (as the First and the Second) is Holy *ab intra*, by nature, from all Eternity, and Co-equal with them in this, as in all other Nominal and Real, Relative and Absolute Attributes. But he is said to be *Holy* in distinction to Them by an Holyness of his Office, *ab extra*, begun in time, as he is the Author and Maker of Holiness in us, the Giver of Holy and Spiritual life, the *Sanctifier of all the Elect People of God*.

Q. *How doth the Holy Ghost Sanctifie and make Holy the Elect people of God?*

A. 1. He dedicateth us early to Christ's service in our *Baptism*.

2. He alienateth us from the allurements of the world by a *religious education*.

3. He acquainteth us with the Holy Scriptures, and with the Principles of Religion drawn from the same, which are able to make us wise unto Salvation,

tion, *through Faith that is in Jesus Christ.*

4. He exerciseth us therein (that is, in the Scriptures and those Principles) through the *assistance of grace*, to have always a Conscience void of offence both towards God and towards men.

Q. *How doth the Holy Ghost exercise us to have a Conscience thus void of offence?*

A. Many ways.

1. By moving us to keep and restrain our five outward senses, that sin by them, as by open windows enter not in to our hearts.

2. By enabling us to practise the four Cardinal moral Virtues.

3. By infusing into our hearts the three Theological Virtues.

4. By endowing us with the seven gifts of the Holy Ghost.

5. By working in us the twelve Effects or Fruits of the Holy Ghost.

6. By giving us a heart and power to do the three kinds of good works; as also to perform the seven works of Corporal mercy, the seven works of spiritual mercy, and the Offices of Christian Justice.

7. By propounding unto us, as the excitements of Holy duties, and the reward

ward of our labours, all the external, internal and eternal happiness of the eight Beatitudes.

Q. Which be the five Senses?

A. 1. Seeing.

2. Hearing.

3. Touching.

4. Tasting.

5. Smelling.

Q. Which are the four Cardinal Moral Virtues?

A. 1. Prudence.

2. Justice.

3. Fortitude.

4. Temperance.

Q. Which be the three Theological Virtues?

A. 1. Faith.

2. Hope.

3. Charity.

Q. What be the seven gifts of the Holy Ghost?

A. 1. Wisdom.

2. Understanding.

3. Counsel.

4. Fortitude.

5. Knowledge.

6. Godliness.

7. The Fear of the Lord.

Q. Which

54 *Fruits of spirit. Works of Mercy, &c.*

Q. Which be the twelve Fruits of the Holy Ghost.

- A.* 1. Love.
2. Joy.
3. Peace.
4. Patience.
5. Benignity.
6. Goodness.
7. Longanimity.
8. Mildness.
9. Faith.
10. Modesty.
11. Continence.
12. Chastity.

Q. Which be the three kinds of Good Works?

- A.* 1. Alms.
2. Prayer.
3. Fasting.

Q. What be the seven works of Corporal Mercy?

- A.* 1. To feed the hungry.
2. To give drink to the thirsty.
3. To cloath the naked.
4. To visit and redeem the Captives.
5. To harbour the harbourless.
6. To visit the sick.
7. To bury the dead.

Q. What

Q. What be the seven works of spiritual Mercy?

- A.* 1. To correct the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To take wrongs patiently.
6. To forgive wrongs willingly.
7. To pray for all men.

Q. What be the Offices of Christian Justice?

- A.* 1. To decline all evil.
2. To do all good.

Q. Which be the eight Beatitudes?

A. 1. *Blessed are the poor in Spirit:* For theirs is the Kingdom of Heaven, St. Mat. 5.

2. *Blessed are the meek:* For they shall possess the earth.

3. *Blessed are they that mourn:* For they shall be comforted.

4. *Blessed are they that hunger and thirst after righteousness:* For they shall be filled.

5. *Blessed are the merciful:* For they shall find mercy.

6. *Blessed are the clean in heart:* For they shall see God.

7. *Blessed are the Peace-makers:* For they

they shall be called the Sons of God.

8. *Blessed* are they that *suffer persecution for righteousness sake*: For theirs is the Kingdom of Heaven.

Q. Who are the persons sanctified by the Holy Ghost?

A. In one word, they are the church.

Q. What is the Church?

A. The church is a visible company of christ's faithful people, for whom he the Son of God, taketh upon him the Nature of Man, did and suffered all things necessary to their Salvation.

Q. What do you observe in your creed concerning the church?

A. 1. *Her Being*, that there is a Church.

2. *Her Proprieties.*

3. *Her Priviledges.*

Q. What are the Proprieties of the church?

A. 1. *One.*

2. *Holy.*

3. *Catholick.*

4. *Apostolick.*

5. *A Communion of Saints.*

Q. What are the Priviledges of the church?

A. 1. *Concerning the Soul, Forgiveness of Sins.*

2. *Con*

2. Concerning the body, *Resurrection of the Body.*

3. Concerning both Body and Soul, *Life Everlasting.*

Q. What needs this be an Article of your Christian Faith, that the Church hath a being? For do not all Jews, Turks and Infidels, &c. believe that there is a Church?

A. They believe that there is such a Sect of Christians in the World as we call the church: But they believe it not to have such means of Salvation, such saving truth in the Word, such efficacy in the Sacraments, such power of binding and loosing, such proprieties and privileges as I believe to be in the Church.

Q. What is the first propriety of the church?

A. To be One.

Q. How do you say the church is but One?

A. The whole multitude of Believers dispersed far and wide over the whole World is but One Collective, Mystical Body of our Lord Jesus Christ. Therefore, I say, I believe the Church: Not Churches in the plural number, but in the singular number One Church, as it is intimated in the Apostles Creed, and expressed

pressed in the *Nicene Creed*: And so it is written; *There is One Body, and One Spirit, even as you are called in One hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in us all.* Eph. 4. 4, 5, 6. As it is but *One Body*, so it hath but *One Head*, *One Supreme invisible Rector or Governor*, even *Christ Jesus our Lord*, whom the Father hath given to be *Head of the Church, which is his Body*, Eph. 1. 22, 23.

Thus the church is but *One*, because She teacheth in all places and at all times *One* and the same *Doctrine of Faith*, Administred the *same Sacraments*, is guided by the *same Spirit*, and hath the *same invisible Head*. And so the particular Members, though they cannot be all together in one place, ought to be of one mind, and endeavor to keep the *Unity of the Spirit in the bond of Peace*.

Q. What is the second Propriety of the church?

A. She is Holy.

Q. How is the Church said to be Holy?

A. First, As all things consecrated and set apart for Religious uses, are said to be Holy; so all the faithful are Holy.

that

Holy, Catholick, Apostolick Church. 39

that have *dedicated* themselves and given up their names in *Baptism* unto Christ.

And so then again, In him the Church is Holy, as a *Body*, that is joyned to an *Holy Head*; from Whom, as from the Fountain of all Holiness, the Graces of the *Holy Ghost*, and the Riches of the goodness of the Father are diffused and derived.

Lastly, She is *Holy*, because of the *Holy Word* that is Preached, the *Holy Sacraments* that are Administred, the *Holy Service* that is performed, and the *Holy Lives* that are practised in the Church.

Q. Why is she called Catholick?

A. Catholick is as much as *General* and *Universal*: and then, therefore she is called *Catholick*, because being dispersed throughout the whole World, She doth in Her *Motherly bosome* receive, embrace and safe-keep all persons of all times, places and Nations, so that they be of one mind and consent, in the Faith and Doctrine of Christ.

Q. Why is the Church called Apostolick?

A. This was added by the Fathers of

60 *Catholick Apostolick Church.*

Nice and Constantinople; to prove the Church *truly Catholick*, in that the *Doctrine* thereof, which all men of former ages in all Nations had received, and all for the present and hereafter, are bound to stand to, was received from the very *Apostles* and from their writings; as also because the continued, uninterrupted *succession* of *Bishops, Priests,* and *Deacons*, and *ordination* to the *Ministry* by and with *Bishops* was derived from the *Apostles*, who received it in Command from *Christ himself*; St. *Joh.* 20. 21, 22, 23. *Act* 1. 3. 6. 3. *1 cor.* 12. 28. *Eph.* 4. 11. *1 Tim.* 4. 14. *2 Tim.* 1. 6. *Tit.* 1. 5.

Q. Why is the Church called the Communion of Saints?

A. 1. In respect of *christ the Head*, in whose benefits every Member hath a common interest, in that he took upon him the *Nature of Man*; not of this or that particular, but of all in general, and so for all men that believe in him, he effectually suffered all things necessary for their *Salvation*.

2. In regard of the *Society* of all the *Elect people of God*, all the faithful Members of the church both *Militant* and

and *Triumphant*, that have been, are, or shall be in all times and in all places, who hold an *inseparable communion* and *Unity* among themselves, as *Members* of one and the self same *Body*, and do help and assist one another with mutual acts of mercy and all good works; among whom there is a common *Foundation*, a *Communion in Unity of Faith*, in consent of *Doctrine*, in conformable use of *Sacraments*, in *Common prayers* and *Thanksgiving* made mutually one for another, in a true, serious and faithful endeavour for the *Peace* and *Unity* of the Church amongst all the dissentions, errors and divisions of *Hereticks* and *Schismaticks*: and out of this Church, and without this Communion there is no Salvation.

Q. *But do you then exclude from Salvation all Unbelievers and Misbelievers, Infidels, Hereticks, Schismaticks, Excommunicate Persons, &c.*

A. Yes. *Infidels, Jews, Turks, &c.* that never were in the Church; *Hereticks* that have forsaken or corrupted the *Faith* that was once delivered to the Saints; *Schismaticks* that have divided themselves; and *Excommunicate Persons*

sons that are cut off from the Communion of the Church, without Reconciliation cannot be saved. For most certain is that Rule of St. *Cyprian* (*de simp. pra.*) and of St. *Augustine* (*de symb. ad Cate.* cap. 13.) "He shall not have God to be his Father, that will not have the Church to be his Mother.

Q. *What do you think of Hypocrites and wicked persons that are within the church?*

A. I may say of them, 'that (to God) they are not of the Church, and if their folly shall once be made manifest, they ought not to be in the Church: Yet so long as their *hypocrisie* and *wickedness lieth hid* to us, and they partake with us in the *outward Profession* of Faith, and *communion* of the Church, we must in the *judgment of charity* take all things in the best sense, and esteem them as *Members of the church*; and if they stand or fall, let it be to their own Master.

Q. *What is the first priviledge of the church?*

A. Remission of sins.

Q. How

Q. *How many kinds of Sins are there?*

A. Sin is, 1. *Original*.

2. *Actual*.

Q. *What is Original sin?*

A. *Original sin* is the *corruption* and *naughtiness* of *Nature*, derived from *Adam* to all his *Children*, and so by *propagation* brought down to us, by which we come to be *born in sin*, drawn from our *Parents* that were *sinners*. And this *naughtiness* of *Nature* first deprive:h us of *Original Righteousness*, then it maketh us to break forth into *Actual sin*, causing us (as *Naturally* prone to transgress the *Law of God*) to become by our own *Act*, *Sinners* of our selves in our own persons.

Q. *Who was the cause of Original sin?*

A. *Adam* and *Eve*, our first *Parents*.

Q. *What was their first sin?*

A. The *pride* of their hearts in desiring to be *as God*; and the *disobedience* of their actions, in *eating the forbidden fruit*, contrary to *Gods commandment*.

Q. *Do you mean then that Adams Actual sin was the cause of our Original sin?*

A. *Yes*. For *Adam*, being the *whole species* of *Man*, and all *Mankind* in one person, sinned not as a *single Man* only,

ly, but as *all Mankind*; and so by his one act, made all his posterity guilty of that sin.

Q. *What is Actual sin?*

A. *Actual sin is the transgression of the Law.*

Q. *How many kinds are there of Actual sins?*

A. *Actual sin is distinguished by a two-fold difference.*

1. In respect of the *guilt*, crime, offence or fault, some are *lesser*, and some are *greater* sins.

2. In respect of the *Actors* or persons that commit them, some are *our own* and some are *aliene* and other mens sins.

Q. *What do you mean by lesser sins?*

A. Some call them *Venial*, yet they bring a *guilt upon us*, and danger of punishment too, though that guilt be not much, and the pardon of it may be easily obtained at God's hand.

Q. *But are there any sins that are Venial?*

A. *No.* None are *Venial* in their own nature, but the very *least sin*, in strictness of Justice, is *worthy of death*: Onely I say there are some that are *lesser* sins,

sins, for which God (of his great patience and mercy) is not *always* chiding us (as *Psal.* 103. 9) but is willing to pass them over upon our *general repentance*, and our performance of good works of *Alms, Prayer, Fasting* and other works of *corporal and spiritual Mercy*. Such are the sins of *ignorance, inadvertency, inconsideration, sudden irreption, &c.*

Q. What do you call the greater sins?

A. The greater sins are such as separate us from God, and are cause of eternal death.

Q. How many kinds are there of greater sins?

A. Of these there be three kinds.

1. The seven capital sins, commonly called *Deadly sins*.

2. The four *Crying sins*.

3. The six sins against the *Holy Ghost*.

Q. Which are the seven Capital or Deadly sins?

A. 1. *Pride*.

2. *Covetousness*.

3. *Lechery or Lust*.

4. *Envy*.

5. *Gluttony*.

6. Anger.

7. Sloath.

And to these there are opposed *seven*
contrary virtues.

1. Humility.

2. Liberality.

3. Chastity.

4. Meekness.

5. Abstinence.

6. Patience.

7. Devotion or Godly Diligence.

Q. why are they called Capital sins?

A. Because they are every one of
them the *Heads* and *Fountains* of other
sins springing from them and contained
in them.

Q. what are the sins of Pride?

A. *Presumption*, *Pertinacy* or *Stub-*
bornness, *Hypocrisie*, *Boasting*, *Ingra-*
atitude, *Scorn* or *contempt* of others,
Disobedience, *Ambition*, *Curiosity*.

Q. what are the sins of Covetousness?

A. *Treachery*, *Fraud*, *Deceit*, *Un-*
quietness, *Perjury*, *Sacrilege*, *Theft*,
Usury, *Simonie*, *Violence*, *Inhumanity*,
or *Unmercifulness*, *Hardness* of heart.

Q. what are the sins of Lechery or
Lust?

A. *Fornication*, *Adultery*, *Rape*,
Incest.

Incest, Sodomie, Uncleanness, Wantonness, Filthy Communication, &c.

Q. what are the sins of Envy?

A. Detraction, Discord, Hatred, Whispering, Back-biting, Repining at another mans prosperity, Rejoycing at another mans Adversity, Malice, Rancour, &c.

Q. what are the sins of Gluttony?

A. Surfeiting, Drunkenness, Dulness, Drowsiness, Rudeness, Scurrility, Prodigality, Loquacity.

Q. what are the sins of Anger?

A. Impatience, Cursing, Blasphemy, Reproaching, Swelling, Quarrelling, Brawling, Clamouring, Revenge, Despair, &c.

Q. what are the sins of Sloath?

A. Slackness and sadness about Spiritual matters, Weariness, Dulness, Idleness in doing Duties of Religion, Negligence, Omission or leaving undone those things which ought to be done, Pusillanimity or Faint-heartedness, Lukewarmness, Unsettledness, Wandering of the mind, Weakness, Coldness, Diffidence, Desperation.

Q. Which be the four Crying sins?

A. 1. willful Murder.

2. Op.

68. *Capital and crying sins.*

2. Oppression of the Widdows, and Fatherless, and strangers.

3. The sin of Sodom.

4. *Defrauding the Labourers of their Wages.*

Q. *What are the six sins against the Holy Ghost?*

1. *Presumption of Gods Mercy.*

2. *Despair.*

3. *Impugning known truth, more freely to sin.*

4. *Envying another man's spiritual good.*

5. *Obstinacy in sin.*

6. *To die without Repentance.*

Q. *What do you mean by Aliene or other mens sins?*

A. Those sins which one man commits, and another man is guilty of, by being accessory some way or other to it.

Q. *How can one man be guilty of another mans sins?*

A. Nine ways. As

1. *By Counsel.*

2. *By commanding.*

3. *By consent.*

4. *By Provocation.*

5. *By Praising or Flattery.*

6. *By*

6. By Silence.

7. By Indulgence or winking at it.

8. By Partaking in the fault.

9. By wicked defending and maintaining of the same.

Q. Is there Remission of these sins in the church?

A. Yes. If there be Faith and Repentance.

Q. Why then is the sin against the Holy Ghost not to be forgiven?

A. Because it is always accompanied with Despair, Obstinacy, and Impenitency.

Q. How is Original sin Remitted?

A. By the Sacrament of Baptism.

Q. How is Actual sin Remitted?

A. By Repentance and Faith in Gods merciful and gracious forgiveness for and through the Satisfaction of our Saviour Jesus Christ exhibited in the Sacraments Administred by the Priests: The power of the Keys in the Church being derived from the Apostles, who received it immediately from Christ, St. Joh. 20. 21, 22, 23.

So that in Remission or Forgiveness of sins we are to consider;

1. The Causes of this Forgiveness, without us.

2. The

70 *Remissions of Sins. Resurrection.*

2. The Conditions required thereunto, *within us.*

The Causes of this Forgiveness *without us*; are these, The *Principal Cause*, is Gods *meer Grace* and *Mercy* promised in the Word.

The *Meritorious Cause*, is the *Satisfaction of Christ*.

The *Instrumental Cause*, is the *Sacraments*.

The *Ministerial Cause*, applying the actual Absolution, is the *Priest*.

2. The Conditions required in us are *Faith* and *Repentance*, and new *Obedience*.

Q. What is the next Priviledge of the Church?

A. The Resurrection of the Body.

Q. Why is it said the Resurrection of the Body only, and not the whole Man?

A. Because the Soul is immortal, and the Body only dieth, therefore the Body only shall be raised again.

Q. But shall not Body and Soul be reunited and joyned together again at the Resurrection?

A. Yes. And shall never be parted again, but shall enjoy everlasting bliss or misery together.

Q. What

Q. What is the last Priviledge of the Church?

A. Life everlasting.

Q. Do not the wicked rise to everlasting death?

A. Yes.

Q. Why is not that mentioned in the Apostles Creed?

A. Because it speaketh expressly only of the Priviledges of them that are Members of the Church, who are presumed to be Heirs of Salvation. And yet by a necessary consequence it intimateth and implyeth the eternal Death of the wicked too: For if the Members of the church that perform the Conditions of Repentance, and Faith, and Obedience, be saved; then they that are not of the church, and do not perform those Conditions must be damned.

Q. Are all men bound to say Amen to this creed, and believe all the Articles thereof as necessary to Salvation?

A. Yes. Whosoever will be saved, he must hold this Catholick Faith, which unless he keep whole and undefiled, without doubt he shall perish everlastingly.

Q. How if some men do not explicitly under-

understand, and so cannot believe all the Articles of the Christian Faith?

A. All men are bound so far to believe them, as to receive them in the sense of the Church, and not to dissent from them, nor contradict them when they more fully and plainly understand them.



T.H.E.



THE COMMANDMENTS.

The Preface.

Q. *What is the third thing that your God fathers and God-mothers promised for you in Baptism?*

A. That I should keep Gods Holy will and Commandments, and walk in the same all the days of my life.

Q. *How many Commandments be there?*

A. Ten.

Q. *Which be they?*

A. The same which God spake in the twentieth Chapter of *Exodus*, saying, I am the Lord thy God which brought thee out of the Land of *Egypt*, out of the house of Bondage.

Thou

I. Thou shalt have no other Gods but me.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: for in six dayes the Lord made Heaven and earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land

Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. Which is the first Commandment?

A. Thou shalt have none other God but Me.

Q. Are not the words going before these (viz. I am the Lord thy God, &c.) a Commandment?

A. No. They are a *Preamble* or *Preface* to all the Commandments.

Q. To what purpose is this Preface set before the Commandments?

A. To shew and prove by *Arguments*, and good *Reasons*, that God is worthy to give these Commandments, and impose this Charge upon his people, and that they are bound to obey him therein.

Q. How many Arguments or Reasons to this purpose can you gather out of that Preface?

A. Three.

A. Three. 1. Taken from the Consideration of *Gods* absolute *Being* in himself of infinite Majesty, Power and Authority; *I am the Lord.*

2. Taken from his *Relation* to the people in regard of the mutual *Stipulation, Covenant* and *Agreement* that was between them, in that he was *Their God.*

3. Taken from an act of *special providence* in a great *deliverance* that he wrought for them lately. *I brought thee out of the Land of Egypt, which was the house of Bondage.*

Q. *These are Arguments indeed to the people of Israel (to whom God gave these Commandments, Exod. 20.) but what are they to us?*

A. These Arguments are of as much force to us, as to the Children of Israel: For,

First, The Lord (*Jehovah* is his name in the Original which signifies *His Eternal Being*) is the same yesterday, and to day, and for ever. One Lord both to them and us; and hath the same power over us, that he had over them.

Secondly, He is *our God* as well as theirs. God to us by the same *Stipulation*

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tion in *Baptism*, which they entered with him in *circumcision*; their Sacrament and ours being the same in their Ends and Use, and differing only in the Ceremony and signification of Time. So he is a God as gracious and as good to us, as he was to them, and hath obliged us upon the like Conditions.

Thirdly, As he was with them to bring them out of the Land of *Egypt*, which was the house of Bondage: So he is with us in all our troubles to deliver us out of all.

And therefore we ought to keep these Commandments, (as well as they) not only because they are in themselves holy, and just and good; but also because they are *his commandments*, who is the Lord our God. And the substance of them is Commanded in the Gospel, and made part of the *second covenant*.

Q. What is the Substance of the first Commandment?

A. To know the Substance, Sence and Meaning of every Commandment, it is best to consider what is *commanded*, and what is *forbidden* in the same.

Q. What is taught in the first Commandment?

A. To

A. To acknowledge *One* only True, Eternal, Infinite *Lord God*, to *Pray* and to *give thanks* unto him, to *believe* and put our *trast* in him, with all our hearts and all our Souls, to *observe, honor* and *worship* him.

Q. *what is forbidden in this Commandment?*

A. Atheism, Polytheism, Idolatry, Superstitious observation, and use of *Art-magick* and *Divination*.

Q. *What is required in the second Commandment?*

A. *Bodily Vvorship*, and outward Ministry by vocal Prayer and Thanksgiving, by Bowing, Kneeling, Standing, and all actions and gestures of Zeal, Order, Reverence and Decency to be used in the external Service of God.

Q. *Where do you find these in this Commandment?*

A. In that they are *forbidden* to be done to *Idols* (in bowing down and worshipping and serving them) they are plainly intimated that they ought of duty to be done to God.

Q. *What is prohibited in this Commandment?*

A. *Idolatry* and *Superstition*, and irreve-

reverence and disorder in Gods Service.

And here we may see the Wisdom of God in the *connexion* of these two Commandments: In the *first*, he asserts his own *Essence* and *Being*; that, *He alone* and none other is God: in the second he requireth his *Service* that is due to him alone, and to none but him; as, *bowing down*, and *worshipping him*. And, these two Commandments depend one on the other: If you say, he is your God; then, if you *bow down* to, or *worship* any other, you deny him to be your God.

1. Then you must *worship him*: And,
2. You must worship *none* but *him*.

And now by Gods mercy, there is but little danger in this *latter particular*: For, though men be never so great sinners in other respects; yet, we do not see them fall to flat *Idolatry*: there are none so foolish, as to *bow down to the stump of a Tree*, except accidentally seduced. But, alas! on the other side we do not give God that *Reverence*, and that *Honor* (by *Prostration*, and *Adoration*, by *bowing* and *kneeling*) when we come before his Presence, in his house and holy Services, as we ought to do.

And

And yet we see, this Duty, of *bowing* and *Kneeling*, followeth very necessarily upon our belief and confession of his *being* and *God-head*, and he challengeth it upon the very same ground and reason, *Malac. 1. 6.* *A son* honoureth his *Father*, and a *Servant* his *Master*; If then I be a *Father*, where is *mine honour*? If I be a *Master*, where is my *Fear*? If I be a *God*, where is your *Reverence*, your *bowing* down to me, and *worshipping* me?

And we are to observe here that *bowing* down, and *worshipping* is *outward*, and *Bodily Service*; so that, we are required to express the Devotion of our *minds*, by the *demeanors*, *gestures* and *actions* of our *Bodies*. For, God that made as well the *Body* as the *Soul*, will be served both by the *outward members* of the *Body*, and the *inward faculties* of the *Soul*: he that laid by *Solomon*, My Son, *Give me thy heart*, (*Proverb. 23. 26.*) said also; by *St. Paul*, *I beseech you, Brethren, by the mercies of God, that you present your Bodies a Living sacrifice*, holy and acceptable unto God, which is your *Reasonable Service*, (*Rom. 12. 1.*) in respect both of the *outward Adoration* and of the

the inward and outward operation of grace. And so, you must glorifie God in your *Bodies*, and in your *Spirits*; for, they are both Gods, 1 Cor. 6. 20. The *Soul* indeed, that is the *most excellent* part, whose *intentions* must recommend the *expressions* of the *Body* unto God: But, yet the *Body* is a part too, and an *essential part* of man, and it must not suffer the *Soul* to act alone, (no more than the *Soul* must suffer the *Body*) but must bear its part with the *Soul* in its Service of God.

Q. What is enjoyed in the third Commandment?

A. Reverence of God's name, Word and Works; swearing in Judgment, Justice and Truth, and keeping of our Oaths.

Q. What is forbidden in the third Commandment?

A. Blasphemy, Perjury; false, rash, common, customary and unnecessary swearing. These are the sins for which (in the Prophet Jeremy 23. 10.) the Land mourneth; and, in the Prophet Zachary (cap 5. ver. 3.) the Curse goeth forth over the face of the whole earth, to cut off every one that sweareth, and it entereth into the house of him that sweareth falsely by

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Gods name, and remaineth in the midst of his house to consume it, with the timber thereof and the stones thereof.

An Oath then, is a deadly sin, if it be any thing else, but a calling of God to witness for confirmation of truth, and determination of controversies. But so, swearing is lawful and warrantable, when we swear only by the true God, only to that which is truth; and only when we are justly occasioned for Confirmation of truth, and determination of Controversies, to the glory of God, and the satisfaction of our neighbour. But if you swear by any thing, but the true God, it is an idolatrous oath; if you swear to any thing, but the truth, it is perjury (it is a false oath) if you swear upon any other occasion but for Confirmation of truth, and for the end of strife, it is a rash and unnecessary oath: all are a taking of Gods name in vain.

Q. What is commanded in the fourth Commandment?

A. Coming to the Church, hearing the Word, Praying with the Congregation, Meditating, and constant Practising of the Service of God.

Q. What is forbidden here?

A. Li-

A. Licentiousness, Libertinism, Prophaneness, Sloth and Negligence of Holy Duties, and following the Labors of our ordinary and common Callings at the appointed times of Gods Service.

Q. What is taught in the fifth Commandment?

A. Honor, Obedience, Subjection, Reverence and Maintenance of our Natural, Civil and Ecclesiastical Parents.

Q. What is prohibited in this Commandment?

A. Unnatural affection, Disobedience, Rebellion, Faction, Schisms. And as these sins are very wicked and hainous in the Acts; so they that entice men to the same, and they that dissuade men from their obedience to the Canons and constitutions of the Church, and to the positive Laws of the Kingdom (like the Enticers to idolatry, Deut. 13.) are to be censured and punished, as Transgressors of this Commandment.

And especially they are to be condemned who have taken the oaths of obedience, and Allegiance, and thereby have engaged themselves to do their Duties to God and the King; and have declared them the Sowers of sedition, and the

Authors of *Schisme* and *Rebellion* are worthy of death; yet, not only do the same, but take pleasure in them that do them.

Q. What is required in the sixth Commandment?

A. Meekness, Courtesie, Gentleness, Goodness, Forgetfulness of Wrongs, Forgiving one another, even as God, for Christ's sake, hath Forgiven us.

Q. What is forbidden in the sixth Commandment?

A. Wilful-Murder, Man-slaughter, Violence, Fighting, Quarrelling, all Prejudice to the body, or life of our Neighbour, Anger, Hatred, Malice, desire of Revenge, provocation by Gestures, Words or Actions.

Q. What is commanded in the seventh Commandment?

A. Continence, Chastity, Modesty, Frugality; Purity of the mind, in thoughts and desires, and purity of the body in tongue, face, eyes, ears, touching, gesture, &c.

Q. What is forbidden here?

A. Fornication, Adultery; all Unclean-ness, and the occasions thereof by unseemly communications, wanton songs, un-
chast

ghast, immodest and uncivil gestures, rioting, drunkenness, voluptuousness, intemperance, wantonness, &c.

Q. What is required in the eighth Commandment?

A. Justice, and Equity, and Righteousness; upright and fair dealing in Merchandise, and Traffick; in Buying, and Selling, and Bargaining: advancing by all means the profit and advantage of our Neighbour.

Q. What is forbidden in the eighth Commandment?

A. Sacrilege, Robbery, Simony, Usury, Extortion, Oppression, Violence, Couzenage, Cheating, Circumvention, Over-reaching; Supplanting in any Business.

Q. What is enjoined in the ninth Commandment?

A. Speaking, Asserting, Maintaining, Justifying the Truth, in Equity and Justice, in whatsoever is right; And good and charitable Construction, fair interpretation, taking all things in the best sense, where there is but an appearance of Evil.

Q. What is prohibited in this commandment?

A. False and deceitful VVitness-bearing, subverting in Judgment; plotting, combination, whispering, detracting, rayling, false-accusing, slander, tale-bearing, lying, feigning, dissembling, double-dealing, flat denying of the Truth, &c.

Q. VVhat is taught in the tenth Commandment?

A. Sincerity, benevolence, good desires towards our Neighbour, from the heart, wishing to another as much good and happiness as to our selves.

Q. VVhat is forbidden in this Commandment?

A. Actual Concupiscence; a will, or desire, or thought to hurt, or any way to prejudice our Neighbour.

Q. VVhat do you chiefly learn out of all these Commandments?

A. Two things; 1 My Duty towards God. 2 My Duty towards my Neighbour.

Q. VVhat is your Duty towards God, as it is set down in the Church Catechism?

A. My Duty towards God is to Believe in him, to fear him, and to love him with all my heart, &c. all the dayes of my Life.

Q. VVhat

Q. What is your Duty towards your Neighbour, in the Church Catechism?

A. My Duty towards my Neighbour is to love him as my self, &c. unto which it shall please God to call me.

Q. Out of which Commandments do you learn your Duty towards God?

A. Out of the four first Commandments, which are called the First Table, because they are the Commandments which God wrote in the first of the two Tables, which he gave unto Moses.

Q. Out of which of the Commandments do you learn your Duty towards your Neighbour?

A. Out of the other Six; called The Second Table, because they contain the Commandments that God wrote in the Second of those Tables.

These are the two Precepts of Charity.

1. Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength, and with all thy mind. And,

2. Thou shalt love thy Neighbour as thy self.

Q. Is a Christian man bound to keep no other Commandments but these?

A. Yes. There be those which they

call the *Precepts*, or *commandments of the church*; (which indeed are not other *Commandments*, but *deductions*, and *conclusions* drawn from the *Ten commandments*) and these every one is bound to keep: And also there be *Evangelical counsels* fit for them only that would be perfect.

Q. Which be the *Precepts of the Church*?

A. 1. To keep the *Holy-days* appointed by the Church, with leaving the ordinary works of our *Calling*, and attending *Divine Service*.

2. To keep *Fasts*, and to use *Abstinence* on certain days appointed.

3. To pay *Tithes* to the *Pastors of the Church*.

4. To make *special Confession* of sins to the *Priest*, when a man feels his *Conscience* troubled with any weighty matter.

5. To receive the *Holy Eucharist* thrice every year; at *Easter* once especially; and at other times as conveniencies, and opportunities best serve.

Q. But is not this to teach for *Doctrines the Commandments of men*?

A. No. These are not meerly mans Com.

Commandments but Gods, and such as are taught in their respective General Heads in the Ten Commandments.

Q. Can you make this appear in every one of these several Precepts?

A. Yes. And first for the *two first Precepts*: If God ought to be worshipped in ordinary course, or to be thanked, or sought to, by *Prayer* and *Fasting* upon extraordinary occasions of his Mercies, or his Judgments (which is clear in the *First Table*) then certain days (upon the occasion) both for *Thanksgiving*, (as *Feast-days*) and for *Humiliation* (as *Fasting days*) must be set apart by the Church, and these of necessity must be observed by all the Members of the same (that is) by the *laity* in their frequenting the *Churches* at the times of *Divine Service*, and by the *clergy* in performing the offices of the Church, and using such *ornaments* as be retained and are in use in the *Church of England* at all times of their Administration.

Q. What Ornaments would you have to be used by Priests and Deacons in Administering the publick Offices of the church? Do you mean Gowns, Hoods, Habits, Caps, Copes and Surplices?

A. Gowns, Hoods, Habits and caps, are significations of their degrees in the Universities; but Copes and Surplices are the Ornaments of their Office in the Service of the Church.

Q. Is he then that Ministreth in the church obliged to wear a Cope or a Surplice in all times of his Ministration, whether at Fasts, or Feasts?

A. Yes. He is bound to do it in obedience to the Law.

Q. But doth not the reason of this Law suppose an inherent holiness in such a Garment, as in the Cope or Surplice?

A. No. Never did any Law-giver think so; more than for order, Decency, and Solemnity: And yet, by way of Analogy or comparison, church vestments serve for Holy uses in the performance of Divine Offices.

Q. Which be they?

A. First, for Distinction; to put a difference between the sacred person that Officiateth, and the rest of the Congregation: And this hath ever been observed in all Churches, that the Priest and the People be distinguished by their Habits; not only in their secular, but especially in their Religious Meetings. And here

if any man be contentious, to have the *Priest* and the *People* always alike in their *apparel*; we have no such custom, nor the Churches of God.

The second use of the *Surplice* (as was said before) is for *Decency* and *comeliness*, and so for the *honor* of the *Ministry* of the Gospel. As God appointed the *Priesthood* under *Moses's* Law, to have *Garments* for *Glory* and for *Beauty*, *Ex.* 28. 2. And *Joseph*, for the *honor* of his *Dignity*, was arrayed in *fine linen*, *Gen.* 41. 42.

Q. But may not a *Gown*, or some other *Garment*, as well distinguish the *Priest* from the *People*; and be as *Decent*, and as *graceful* to the *Priest*, as the *Surplice*?

A. Other *Garments* besides the *Surplice* (according to the fashions of the place, where we live) may both adorn the *Priest*, and make him differ from many in the *Congregation*. But the *whiteness* of the *Surplice* (in which consists the *third* cause for it's use) sheweth the *unspottedness*, *innocency* and *purity* which ought to be especially in them who *Minister* about holy things. And so the *Surplice* is a *resemblance* of those *white Garments* which are the *cloathing* of the *Angels* in *Heaven* (who are said to be clothed in pure and white

white linen, Apoc. 15. 6.) and of the Saints in Heaven (who are arrayed in fine linen, clean and white, Apoc. 19. 8. 14. in white robes, Apoc. 7. 13.) And it is also a resemblance of the raiment as white as Snow, (St. Mat. 28. 3.) and of the long white Garment, Marc. 16. 5. and of the white apparel, Act. 1. 10. in which the Angels have appeared in their Ministry upon earth; and therefore it is very proper to be used in the Administration of every Office of the Church on earth.

Q. But if a man allow the Surplice as a thing fitting and lawful; and doth use it but seldom, is that enough, when as many times he omitteth it?

*A. He that is to use it at all times of his Administration, cannot at any time omit it without offence to the Church, and without his Guilt of Disobedience to that Power which hath established, and now requireth, the execution of the injunction of that Ceremony. Besides, 'twould be considered, how likely by such a neglect a Man may incur the Guilt of perjury, at least of being forsworn as to his oath of Canonical Obedience; to be sure, by this kind of omission he is false to his own promissary subscription, which he made whether at Holy Orders being given him, or
upon*

upon any *University Degree taken*. From all which, this may be a *fourth great Reason*, why we are to continue the *use of the Surplice*; because it is enjoined us by the *higher Powers*; (as has been said already) the *Church*, and the *King* both have given it us in *Commandment*, and have made it matter of *Duty*: And so there is no better reason, why we should do any thing which is *Indifferent* in it self, than because by *good Authority* we are *Commanded* to do it.

Q. But have not the Surplice, and the other controverted Ceremonies; (as the Cross in Baptism, and Kneeling at the Eucharist) been all abused to Idolatry, or Superstition?

A. Be it granted. Yet there is neither *Superstition*, nor *Idolatry* in the things themselves: there is no *holiness*, and so no *unholiness* either in *Cross* or *Surplice*: and, to say, that *they have been abused*, is a plain intimation, that there is a *right use of them*. And whenas the things are declared *Indifferent* in themselves, the *use* of them (Determined this way, or that way, and *commanded by Authority*) makes them become *necessary*: especially, when the *use* is designed for the *edification*, and
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instruction of Gods People. As we know the end of the *cross* in *Baptism* is to teach us *patience*, and boldness, and *Constancy* in our *Confession* of *christ*, and the end of the *Surplice* is to shew distinction of persons, and order; the conformity and purity of those that Minister in the Church; and the end of *Kneeling* at the *Eucharist*, is well meant for a signification of our *humble* and *grateful* acknowledgment of the benefits of *Christ* therein given and received. But indeed were none of all these Reasons declared unto us; we ought not to stand at bay with our *superiors*: but what ground soever they have for appointing these, or recommending any other ceremonies; the ground we have for observing is the command of *Authority*, unto which (in things not absolutely countermanded by the *Law* of *God*) we must submit our obedience. For as much then as in these things which the *Law* of *God* leaveth arbitrary, and at liberty, all are Subject to the positive *Laws* of men; we must (as it becometh men that in all humility follow the ways of peace) honour, reverence, and obey in the very next degree to *God* himself, the voice of the *Church* of *God*, wherein we live. Q. And

Q. And so do on God's name. Proceed now to tell me how the third, fourth, and fifth Precepts of the Church, are taught in their respective General heads in the Ten Commandments ?

A. As for the third Precept, which is to pay Tythes; thus, If the aforesaid Duties of Common Service, Thanksgiving, and Humiliation must be done, Then it is necessary that some persons (as the Priests) be set apart for the performance of those Duties.

And then it is urged out of the first Commandment that these persons (who are set apart for the publick Ministry of the Church) have their honor of *Maintenance*.

Now for this Maintenance, the Priests under *Moses's* Law were to have the *Tythe* or *Tenth*. And the Apostle saith, the Ministers of the Gospel are worthy to have more, *1 Cor. 9. 12.* and avoucheth that by the appointment, and Ordinance of God (who being Lord of Heaven and Earth, hath reserved the *Tythes* to his own use and service, *Lev. 27. 30.*) they ought to have as much, *v. 14.* And shews plainly that the
Priest-

Priest-hood, being after the order of *Melchisedeck*, hath a greater right to *Tithes* than that of *Aarons*, *Heb. 7.* Therefore the Church Commands that every mans Allowance to her Minister, shall be no less than the *Tithe* of what he possesseth.

Then for the *fourth*; it is clear that we ought to confess our sins one to another, for it is part of Gods Service required in the *First* and *Fourth Commandments*, thus to give honor to God; and there is good reason for it in respect of ourselves, because there is need of help and comfort in distress of conscience; and if to any one, then especially to the Priest, who hath power of *Absolution*.

Lastly, It is a principal part of Gods service to receive the blessed Sacrament of the *Eucharist*, in remembrance of the *Sacrifice of the Death of christ*, and therefore the Church commands that to be done. Now because the fittest time for that action, is about the time of *christ's Passion* (which is especially therein remembered) therefore it is enjoined every one (besides other times) especially at *Easter*.

Q. *What do you mean by Evangelical Counsels?*

A. Those which are not Commanded, as matters

matters of necessity; but only are propounded, as ways of perfection.

Q. Which be they?

A. These four; voluntary Poverty, perpetual Chastity, Elective obedience; and Preaching the Gospel freely.

Q. Tell me what you mean by, and what ground there is in Scripture for each of these Counsels?

A. The first which is *Voluntary poverty*; is, as if one should be persuaded to forsake all and follow Christ; as St. Peter tells our Saviour, They (the Apostles) did, St. Mat. 19. 27. or, as our Saviour himself to the Young man, If thou wilt be perfect, go, and sell all that thou hast; and give unto the poor, and thou shalt have Treasure in Heaven, and Come, and Follow me, St. Mat, 19. 21. St. Mar. 10. 21.

The second which is *perpetual Chastity*; As, if one should resolve (having the gift of Continency) to make himself an Eunuch for the Kingdom of Heavens sake, St. Mat. 19. 12. of which our Saviour saith, he that is able to receive it, let him receive it; intimating thereby, that it is a point of perfection, which every one is not capable of: This St. Paul saith expressly is
no

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no *Commandment*; But, his own *judgment*, or *Counsel*; 1 Cor. 7. 25,--37. If a man shall stand stedfast in his heart, having no necessity but hath power over his own will, and hath so decreed in his heart, that he will keep his *Virgin*; he doth well.

The third, which is *Elective Obedience*, (not necessary obedience, due to a lawful Superiour by Gods Commandment, but) *Voluntary obedience* to a Superiour chosen in a *fraternity*, *Company*, or *Society*, instituted arbitrarily for the exercise of Religion, Direction, and Discipline, after a more peculiar, and perfect manner, and for the improvement whether of *Divine graces*, or of *Moral abilities* to an higher and more than ordinary pitch: when men of their own accord, submit themselves to each other for some *Spiritual advantages*, in such a way, and in such things as are left at liberty by the laws of God, and of the Church, and Kingdom where in they live: and of this may be interpreted that of our Saviour St. *Mat.* 16. 21. If a man will come after me, let him deny himself, and take up his Cross, and follow me: that is, when a man is resolved to endure hardness, as a good Souldier of Jesus Christ, and all the Severity of strict Discipline that

that a pious man can *with sobriety* advise him to.

The fourth which is to preach the Gospel freely, is taken from St. Pauls example. 1 Cor. 9. 15. These all may be said, (in their times and places, and upon their respective occasions) to *do well*. There may be nothing in them against the analogy of the Christian Faith: yet, they are not to be obeyed, as the *precepts of the decalogue*, nor as the *Commands of the Church*, for, they who contend most for them, do not declare them to be commanded as matters of *necessity*, and so (though some propound them as *ways of perfection*) because they are but *counsels*, they are to be received, and followed, as things in their own nature *indifferent*, and as in our Practice of Piety, they are *matter of vow* betwixt God and our own Souls, and so consistent with, and assistant to all other *christian Duties*. An example of this kind, we have in the retired Life of Mr. *Nicholas Farrer*, at *Goddan* in *Huntingtonshire*.

And yet after all, it may be said of the Counsels that they are a more *sublime way* of performing our *vow in Baptism*, an *absolute renouncing*, and *forsaking* of the
world,

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world, the Flesh, and the Devil; the pomps and Vanities of the former, as wicked; the lusts of the second, as sinful; and all the works of the latter, as utterly destructive, 1 Joh. 11. 16.

Q. Well, But, to let go these Evangelical Counsels as things of Liberty: are you able now to do all those things that are necessarily required, and to walk in the Commandments of God, and to observe them as you ought to do?

A. No, Not of my self in all points, and at all times, as in strictness I ought to do; yet I may, being assisted by Gods help, perform and keep them so far as that God may graciously accept of it.

Q. Did ever any man keep all these Commandments in all points at any time? or any of them perfectly at all times?

A. No. No man ever kept all of them at any time perfectly according to the parts, nor any one of them at all times according to the degree of obedience that is required, except our Saviour Christ, who alone did all things well, who did no sin, neither was guile found in his mouth, 1 St. Pet. 2. 22.

Q. How do you mean then, that it is any way possible to keep Gods Commandments?

A. In a word; For the possibility of keep.

keeping Gods Commandments, to us that are *in christ* (for without him we can do nothing) there must necessarily concur with our true endeavours, the *grace of Gods assistance* helping our infirmities (and so we may be able to do *something*) and the *grace of Gods acceptation*, not weighing our merits, but pardoning our offences, and so we may be able to do what is sufficient.

Q. How may a man come by this grace of assistance and acceptation?

A. He must call to God for it by continual Prayer.

Q. What is the most absolute and best form of Prayer?

A. That which is taught us by our Lord and Saviour Jesus Christ, called The Lords Prayer. In these words;



THE LORDS PRAYER.

O Ur Father which art in Heaven, Hal-
lowed by thy Name, thy Kingdom
come. Thy will be done, in earth as it is
in Heaven. Give us this day our daily
bread. And forgive us our trespasses, as
we forgive them that trespass against us.
And lead us not into temptation: but de-
liver us from evil, for thine is the King-
dom, the power and the glory, for ever,
and ever. Amen.

*Q. What do you chiefly observe in the
Lords Prayer?*

A. 1. A Proeme, or Preface.

2. The Petitions.

3. The Conclusion.

Q. What is contained in the Preface?

*A. The Person to whom we Pray, to
wit, God, (in whom we believe, and
whom we are to obey (described,*

1. By

Our Father which art in Heaven, &c. 103

1. By his *relation* to us, that he is a *Father*, (and in this we have Faith that he will.)

2. By his *Habitation*, that he is in *Heaven*, (and by this we have hope he is able to help us) And,

3. By the *common interest* that we all have in him, in that he is *Ours*, and by this we have *charity*, and pray with others, and for others, as well as for our selves.

Q. *How is God said to be our Father here?*

A. By *Adoption*, in and through Christ; and so he is *Ours*, that is, all ours who are *Christians*, who all in the judgment and exercise of *Charity* are to be taken and used as the *children of God*.

Q. *But is not God in all places?*

A. Yes.

Q. *Why then do you call upon him as limited and circumscribed in Heaven?*

A. God is said to be in *Heaven*, not because he is there limited or confined by the bounds of that place; but because *Heaven is the Throne of his Majesty*, the place of his most glorious Residence, in which he is by a more special,

special, and eminent presence than in any other.

Q. May we pray to none but God?

A. No. To none but God, as the chief Author and Giver of what we pray for.

Q. But may we not pray to one another?

A. Yes. We may pray to them with whom we live, and converse, for any thing wherein they can assist us, as subordinate means and instruments, in and under God.

Q. But may we not pray to the Saints departed?

A. No.

Q. But are not they more able and ready to help us in their Prayers to God for us, being of the Church Triumphant, than any of the Church Militant?

A. Yes no doubt.

Q. Why then may we not pray to them to pray for us, as we do for one another here on earth?

A. 1. Because we have no warrant in Gods Word for our so doing.

2. Because we are not assured that they hear us, as we do one another to whom we speak face to face.

Q. How

Q. How many Petitions are there in the Lords Prayer?

A. Seven. To some of which, all Manners and Forms of Prayers ought to be referred.

Q. What do you desire in the first Petition [Hallowed be thy Name:]

A. That Gods Honor and Glory may be preferred and advanced above all things. That the Confession and Practice of Faith, Hope, and Charity, and Holy Conversation of Christian Life, may so shew forth their power and force in us; that others beholding the same, may take occasion to praise God in our behalf, when we make our light so shine before men, that they may see our good works, and glorifie our Father that is in Heaven.

Q. What do you ask of God in the second Petition [Thy Kingdom come:]

A. 1. That Gods Kingdom, of Power, and Grace, may come, that Christ may reign in the Church, and that the Church may be propagated over the whole World.

2. That also his Kingdom of Glory may come, that in this the Church may reign with Christ for ever. That it may

F

please

please God of his gracious goodness, shortly to accomplish the number of his Elect, and to hasten his Kingdom, that we, and all they who are departed in the true Faith of his Holy Name, may have one perfect consummation and bliss, both in body and soul, in his Eternal and everlasting Glory.

Q. What is the substance of the third Petition [Thy Will be done:]

A. That we upon Earth (though weak, and but of small power) may exhibit and yield unto Almighty God, exact, and perfect Obedience, according to all the parts and degrees that are required in our duties, such as the Angels, and Saints do in Heaven; desiring nothing so much, as that we may cheerfully submit our selves to his good pleasure, both in Prosperity and Adversity, and renouncing our own wills (which are prone to evil) we may rest and settle our minds in the Will of God.

Q. What is the meaning of the fourth Petition [Give us this day our Daily Bread:]

A. That God may send us all things which be needful both for the Body and Soul, in giving us bread that is Corporal,

the food of the Body, that we may have bread to eat, and clothes to put on, and all outward things that belong to this life; and also *Spiritual bread* too, that there be not the Famine of the *Word* and *Sacraments*, which are to nourish our Souls to life everlasting.

Q. What do you pray for in the fifth Petition [And forgive us our trespasses, as we forgive them that trespass against us:]

A. Pardon and Forgiveness of our sins and offences against our Father which is in Heaven, upon Condition that we forgive all them that offend against us.

And it is to be observed that this request to God, is but upon this Condition, which if we perform not on our part, God is desired to do nothing for us, neither will he, on His. See *St. Mat. 6. 14, 15. & 18. 35.*

Q. What do you pray for in the sixth Petition [Lead us not into Temptation:]

A. Because this life is a Warfare in which we wrestle with the World, [the Flesh, and the Devil; therefore being careful of our own Estates, we ask help of God, that we may not yield to the

assaults of the Adversaries, and by yielding incur damnation; but that we may stand always in this mighty *Combate*, and relying upon the hand and might of God, may resist the Devil, despise and contemn the *World*, chastise the *Flesh*, and so fight the good fight, finish our course, and keep the Faith.

Q. what do you ask in the seventh Petition [Deliver us from Evil:]

A. That we may be kept safe and harmless from all dangers, both of sin and punishment that may happen either unto our *bodies* or *Souls*; or unto both, either in *this World*, or in the *world to come*.

Q. what is the matter or substance of the Conclusion [For thine is the Kingdom, the Power and the Glory for ever and ever. Amen:]

A. This containeth two things. 1. A reason of our Petitions, which is, that God may always have the *Power*, *Honor*, and *Glory* of all things ascribed unto him in these words, [*For Thine is the Kingdom &c.*]

2. In attestation, both of our assent to what is said, & to signify that the Prayer in this Form of words, is the substance

stance

stance of our meaning, and the true expression of our sense) and also of our *hope, confidence and assurance* that we shall have this our Prayer fulfilled, and that God will grant our Petitions in this word [Amen.]

Q. why is the Doxology (which you call the reason of all the Petitions) omitted in the Eleventh Chapter of St. Lukes Gospel, and sometimes in our Church Liturgy?

A. For the omission of this *Doxology*, I may give you an answer that will serve for all the differences in the several Relations of the *Evangelists*, and other Writers of the Holy Scriptures; *viz.* That it is usual with the *Holy Ghost*, speaking of the same thing at divers times, and in divers places, sometimes to omit some parts and circumstances, that either are not of the substance of the business, or may necessarily be gathered and inferred upon the rest: As this here being *not of the substance* of the Petitions or things prayed for, but only a *reason* why we pray thus, may in a precise Copy or form of Prayer be left out, because it is (reasonably) in all our actions to be understood, when it is not expressed.

110 *For Thine is the Kingdom, &c.*

Though I know, some are of opinion that this Conclusion was not set down by St. *Matthew*, but was omitted by him (as well as by St. *Luke*) in the First draught that he put forth of his Gospel, being written in *Hebrew*, but it was afterward either insinuated into the first Translation into *Greek*, or else was lately added out of some *Greek Liturgy*, and so it came continued in the *Greek* Copies of the *New Testament*, and used in all the *Greek* Churches. But the *Latins* (following the *Hebrew* Copie and St. *Luke*) left it out; and so we (being indeed of the *Latin* Church) use it not always in our Common Prayer Book.

Yet there is not in it any matter of Controversie between the *Latin* and the *Greek* Churches, nor between us and any other, the thing it self being confessed (even by them that use it not) to be a fit form of acknowledgment to God to enforce his granting of the Petitions; whether it was at first delivered by our Saviour Christ himself, or added upon the first Translation of St. *Matthew's* Gospel into *Greek*, (which is now as Authen-
tick

For thine is the Kingdom, &c. 111

tick as the Original *Hebrew*) or annexed out of the Antient Liturgies of the *Greek Church* in process of time.

So that our Bibles receiving it in *St. Matthews Gospel*, and our Priests and People using it whether publicly or privately (following herein the most *Greek Copies*) do well: And our *Common-Prayer-Book* leaving it out sometimes according to *St. Luke* himself, and the pattern of some *Greek Fathers*, and all the *Latin Church*, (from whom we received it) is not to be censured to do evil.

Q; *What desirest thou of God in the whole Body of the Lords Prayer?*

A I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his Grace to us, and to all people: that we may (1) Worship him, (2) Serve him, and (3) Obey him as we ought to doe: and we pray unto God, that he would (4) send us all things which be needful both for our Souls and Bodies: that he would be (5) Merciful unto us, and forgive us our sins: that it would please him (6, 7) to save and defend us in all dangers Ghostly, and Bodily: and that he would keep us from all sin, and wickedness, and from our Ghostly Enemy,

112 *The Sum of the Lords Prayer.*

nemy, and from everlasting Death.

And forasmuch, as we trust he will
do all this of his mercy and goodnes,
thorough our Lord Jesus Christ, there-
fore we say: Amen. So be it.





THE SACRAMENTS.

Q How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation: that is to say, Baptism and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign, or form in Baptism?

A. Water, wherein the person is Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

F. 5

A. A

A. A death unto sin, and a new birth unto righteousness: For, being by nature born in sin, and the Children of wrath, we are hereby made the Children of Grace.

Q. What is required of persons to be Baptized?

A. Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants Baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties: which promise when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Q. What

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in Gods mercy through Christ; with a thankful remembrance of his death, and be in charity with all men.

Q. What is the chief use and end of the Sacraments?

A. To teach us Christ, and to exhibit, and apply him unto us.

Q. Is Christ taught no other way but by the Sacraments?

A. Yes. By the Preaching of the Word.

Q. What need there then the same to be taught again by the Sacraments?

A. Yes. To help our infirmities: For as it was Christ's love to come and die for us, so it is his care and wisdom to teach us the same all the ways that possible we are capable of it; that we may not only know Christ by the hearing of the ear,

but

but also *see him* with the eye and perceive him by the help of the other senses; that we may handle and see, taste and see, how good the Lord is.

But besides this teaching, there is also in the Sacraments a *real exhibition*, giving and application of *Christ* and all the benefits of his *Incarnation, Nativity, Passion, Resurrection and Ascension*. St. Paul telleth the *Galatians* (*Gal. 3. 1.*) that in the Sacrament of the Lords Supper, *Jesus Christ was evidently set forth before their eyes*, as if he had been *Crucified among them*: For the whole *Action* represents Christs death: the *Breaking* of the Consecrated Bread, the *Crucifying* of the Blessed *Body*: the *Pouring forth* of the Sanctified Wine, the *Shedding* of his Holy Blood. And *1 Cor. 11. 26.* he saith, *As oft as you eat this Bread, and drink this Cup, you shew the Lords Death till he come*. So that as *Preaching* is one way to shew Christs Passion; so the *Sacraments* are another way, namely and especially the *Sacrament of the Lords Supper*, containing in the very kinds of the *Elements*, and the *action* a lively representation of *Christs Death*.

And

And not only this instruction, but also the very *grace, force, Operation, and activity*, (together with this representation) of the things which they signify are in the very *substance, matter, form, use and work* it self of every *Sacrament*.

Q. How many Sacraments are there of the New Testament?

A. Two generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Q. Are there no more but Two?

A. No more generally (for all) necessary to Salvation.

Q. What becomes of the other five?

A. Article 25. of the Church of England, it is said, Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacramentes with Baptism and the Lords Supper, For that they have not any visible sign, or Ceremony ordained of God.

Q. 16

Q. Is not enance, or Repentance (being one of the five that are commonly called Sacraments too, which you seem to exclude as to the generality and necessity) needful also for all men that would be saved?

A. Penance is necessary for all them that sin after Baptism: and it is a requisite condition for the worthy and effectual receiving of the other two, and therefore is not excluded, but implied in the necessity of those.

Q. Are not Orders and Matrimony necessary also?

A. Orders indeed are necessary for the Publick Ministry and Government of the whole Church: yet, are not necessary to be entred into, or received generally by all Christians, but only by those who are willing to dedicate themselves to that Holy service, and find themselves inwardly called thereunto.

And Matrimony is necessary also for the conservation of Mankind, and so for the continuance of the Church by legitimate procreation, and Religious Education of Children in the fear and nurture of the Lord, and to the praise of God.

God. Yet it is not necessary to be entered into, or taken in hand of any, but (at the liberty of every mans choice and discretion) only by such as have not the gift of Continency, and judge the same to serve, and help them better unto Godliness.

Q. *What think you of the other two Sacraments, to wit, Confirmation and Extreme Unction?*

A. *Confirmation* (commonly called *Bishoping*, because it is to be Administered only by the *Bishop*) is of great use.

1. Here the *Persons Baptized* (being at years of discretion) are tyed with their own mouth, and their own consent, to ratifie and confirm the promise made for them by their *God-fathers* and *God-mothers* in their Baptism, and so to take the charge upon themselves, and to discharge their *Secrets*.

2. They have the benefit of the *Prayers* of the Church (applied particularly by imposition of hands) for their increase of grace, and for their strength and defence against all temptations of the *Flesh*, and all assaults of the *World* and the *Devil*; very seasonably at that time when

when they begin to be in danger to yield unto the sam^s, and to fall into sundry kinds of sins.

Anoynting with Oyl at, or before the hour of death (which they call *Extreme Unction*) might have in the Apostles time a *Physical use* and virtue. But that it had a *Mysterious signification*, and was applyed by St. James, or any other Apostle, after a *Sacramental manner*, it doth not appear clearly in Holy Scripture. And if it be admitted into the number of these *five supernumeraries*, which are commonly called *Sacraments* (but have not like nature of Sacraments with *Baptism* and the *Lords Supper*) yet we may say the same both of *this* and *Confirmation*, viz. that they are not of any *absolute necessity* unto Salvation, as to the *simple being* of a *Christian*; because if they that are Baptized, die *without Confirmation*, and they that are sick, be visited and die *without Extreme Unction*, yet both may be saved.

Q. Are Baptism and the Lords Supper absolutely necessary unto Salvation?

A. Not so absolutely necessary neither, as though God cannot save some particulars without them; but generally

ly necessary, as being the ordinary way and means for all men to be saved by. They are means that God tyeth us unto, though he tye not himself.

Q. May we not dispence with receiving of the Sacraments.

A. Yes. But only in the case of absolute necessity: for otherwise, the willful neglect and contempt of them is dangerous. It is in effect to tread under foot the Son of God, and to count the blood of the Covenant wherewith we are sanctified, an unholy thing.

Q. What is a Sacrament?

A. An outward visible thing or Element, Ordained by Christ himself, to be a sign of grace given unto us, and a means to convey the same grace unto us, and a Seal and Pledge to confirm the same, and to assure us thereof.

Q. Who is the Author of the Sacraments?

A. Jesus Christ our Lord. He appointed the outward visible sign, and he ordained it to be such a means, Seal and Pledge, and he gives the inward Spiritual grace.

Q. How many parts be there in a Sacrament?

A. Two.

A. Two. The outward visible Sign, and the inward Spiritual Grace.

Q. Do the Sacraments then bring Grace with them?

A. Yes Being duly Administred, and rightly Received: For Grace is an essential and the chiefest part of the Sacrament.

Q. How come some then to receive the Sacrament to their own Damnation?

A. Because they bar themselves of the Grace, in that they receive the Sacrament unworthily.

Q. You do not say then that the receiving of the outward Element bringeth Grace?

A. No. But it is the Receiving the Sacrament that bringeth Grace, of which the Element is but one part that is given by the Priest in the Church, and Grace is the other part that is reached down by God himself, from Heaven. And now to receive all the Sacrament, consisting of these parts, is to receive Grace.

Q. What is the difference between Baptism, and the Lords Supper?

A. Baptism is, as it were, our Initiation or entrance into the Church (which is the house of the Living God) in and by

by which, we (being by nature born in sin, and Children of wrath) are made the Children of Grace, members of Christ, heirs and Inheritors of the Kingdom of Heaven: But the Lords Supper is, as it were, our Education, our Food, Maintenance or means of Subsistence, by which we are preserved and kept in the same House unto the purchased Inheritance. And therefore *Baptism* (as our Admission) is to be Administred but once, but the *Lords Supper* (as our Food and maintenance) is to be often Administred unto us.

Q. what is the outward Sign in Baptism?

A. water, wherein the Person is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Why is Water used for the outward Sign in Baptism?

A. Because it is instituted by Christ himself, St. Mat. 28. 19. in these words [Baptizing them in the Name, &c.]

Q. Why did our Saviour Christ Ordain the Sacrament of Baptism to be done by Water?

A. Because he is Lord of all, Act 10. 36. And whatsoever the Lord pleased, that

that did he in Heaven and Earth, *Psal.*
135. 6.

Q. But is there no reason why our Lord appointed this Action in the Sacrament to be done by this Element?

A. One reason may be to imitate the Ceremony of *washing* then used among the *Jews*.

2. In this was fulfilled the Type of *Noah's Flood*, which was a *Figure of Baptism*, wherein Souls are saved by *Water*, 1 *St. Pet.* 3. 20.

3. To shew the resemblance between *Dipping* or *washing in water*, and the *Spiritual Grace* which is the thing that he would have to be signified in the Sacrament.

Q. What is the Grace or Spiritual thing that is signified in this Sacrament of Baptism?

A. A death unto sin, and a new birth unto righteousness.

Q. What do you mean by a death unto sin?

A. I mean the getting out of the power of sin, by Gods gracious pardon and forgiveness, and by his acceptance of my imperfect righteousness. As to live unto sin, is to be the slave of sin, to be

be subject both to the tasks and blows, to do the works of sin, and to suffer the punishment of the same: So to *die to sin*, is to be free, and to be delivered from under the *guilt* and *punishment* of sin.

Q. *what do you mean by a new birth unto righteousness?*

A. A *new birth* (or *living again*) unto righteousness, is contrary to living unto sin, and a consequent of death unto sin. As dying unto sin, was getting from under the Tyranny and cruelty of sin; so a *new birth* or living unto righteousness, is a power or strength to do the works of righteousness, and a right to receive the reward of righteousness. It is Gods giving me ability to walk righteously, and means to obtain his favour, and so his *regenerating* or begetting me again to a *twofold righteousness*, that I may be made the Child of Grace, both of *Sanctification* (whereby I am become the Servant of righteousness, *Rom. 6. 18.*) and of *Justification* whereby I am made free from sin. And all this is conveyed, sealed and assured unto us in the Sacrament of *Baptism*, as wrought for

126 *Death unto sin, and new birth, &c.*

for us and in us by the *Death* and *Resurrection* of our Lord Jesus Christ.

Q. What resemblance or comparison is there between the outward action by water in Baptism, and this inward Spiritual Grace?

A. Very much. For first; *Dipping* in Water, and *taking up* again (which is the manner of Baptizing in hotter Countries) signifieth the *Death* and *Resurrection* of our Saviour, which was the cause of the good that is wrought in us, and for us.

Then again the *Death unto sin*, and a *new birth* unto righteousness (that is the cleansing of our Souls from sin, by the Grace of God *Justifying* and *Sanctifying* us) is very apt to be signified by *Dipping* and *Washing* in Water; in which there is a *putting away of the filth of the flesh*, 1 St. Pet. 3: 21. So Baptism may be called the *fountain opened for sin and uncleanness*, Zach. 13: 1.

Q Do you think that Dipping or Washing in Water at Baptism cleanseth the Soul?

A. If there were not more but the outward Washing, it would not cleanse the Soul: But it cleanseth, as it is one part of the Sacrament that hath Gods Grace annexed to it, as the other part, and both make

make up one Sacrament. For, *We are Washed, we are Sanctified, and so we are Justified in the Name of the Lord Jesus, and by the Spirit of our God.* (1 Cor. 6. 11.) When we draw near with a pure heart in full assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, (Heb. 10. 22.) and with that blood of sprinkling which speaks better things than the blood of Abel, (Heb. 12. 24.) even with the blood of Jesus Christ, that cleanse us from all sin, (1 St John 1. 7.) But this Washing, Sanctifying, Sprinkling and Cleansing is conveyed, applyed and sealed unto us by the outward Element and action in the Sacrament of Baptism.

Q. Do you then attribute any more to the outward Washing in water, than to be a bare sign or Figure of the spiritual washing in the Blood of Christ?

A. I so take it to be a Sign or Figure, as that I say it hath the Truth also annexed unto it. For as God is not mocked, so he mocketh not us when he maketh us his Promises of Grace. Therefore we may all know assuredly, that Pardon and Remission of sins is truly offered of God, and received of us in the Sacrament of Baptism,

128 *Outward washing, inward Grace, &c.*
Baptism, and that thereby Christ doth
Sanctify and cleanse us in the washing of
water by his Word, that he may present us
to himself a glorious Church, not having
spot or wrinkle, or any such thing, but that
we should be Holy and without blemish, Eph.
5. 26, 27.

*Q. But hath the Grace of God this effect
indifferently in all without exception?*

A. Nay. There be some that fail of
the Grace of God, by their own putting
a bar of unbelief, and hardness of heart:
So that the fruit of the Sacrament com-
eth only unto the Faithful and Penitent:
and yet the Nature of the Sacrament
loseth nothing of being the means of
Grace; For it is the means of Grace, not
absolutely, as though God would save us
thereby against our wills, but upon Con-
dition of our concurring with God, and
doing our duties; otherwise we may re-
ceive the Sacrament to our farther Con-
demnation.

*Q. But what is required of them that
come to be Baptized, that they may receive
the fruit and benefit of this Sacrament?*

*A. I. Repentance, whereby they for-
sake sin, the World, the Devil, and all their
works.*

2. Faith,

2. Faith, whereby they believe all the *Articles of the Christian Faith*, and particularly all the Promises of God made unto us in that Sacrament.

3. *Resolution and endeavour* to keep the Commandments of God, and to walk in the same all the days of their lives.

Q. Are all they then that receive the Sacrament of Baptism, and perform the Conditions of Repentance, and Faith, and Obedience, partakers of the Grace of Salvation?

A. Yes. If they put not a bar against themselves, but truly perform the Condition, when they receive the outward Sign, they receive also the inward Spiritual Grace; by which they are made the *Members of Christ, the Children of God, the Heirs and Inheritors of the Kingdom of Heaven*; being clearly freed from all Sin, both *Original* and *Actual*, if they have committed any sin before Baptism.

Q. But can none be admitted unto the Sacrament of Baptism, but upon these Conditions?

A. No. For as *Circumcision* was to the Jews the Seal of the Covenant, and

mutual Stipulation that was between God and them, so *Baptism* is to us: And no man can have interest in the precious Promises contained therein, without signing the Indenture back again, and undertaking the Condition of the Covenant.

Q. Why then are Infants Baptized, who cannot undertake nor perform these Conditions?

A. The truth is, that these Conditions are actually required of all; and *Infants* do actually and really undertake them; not by themselves, but by their *Sureties*, who promise them in their Names, and so bind them to perform and make them good, or else to make all the grace void that is passed unto them in that Sacrament upon those Conditions. So that when *Infants* come to age, they may have their own option or choice, whether they will make their Promise given by their *Sureties* in Baptism good or no: (and if they do, they have interest in the Grace) but if they do not it, they make Gods gift of Grace to be void, and of none effect.

Q. Why

Q. *Why was the Sacrament of the Lords Supper Ordained?*

A. To continue the remembrance of the *Sacrifice of Christs Death*, and the benefits that we receive thereby.

Q. *Why is the Sacrament called the Lords Supper?*

A. 1. Because it was *instituted* by our Lord *Jesus Christ* at the time of his last Supper, when he did eat the *Passover*, which was a Sacrament of the Old Testament.

2. Because it not only signifies, but also *exhibites* and giveth unto us our *Lords Body*.

Q. *Why did our Saviour Christ institute this Sacrament at Supper time?*

A. Because, He would thereby teach his Church, that the *Old Sacrament* of the *Passover* was then ended, and to be abolished by his instituting this other in the place thereof, at the very time of eating the *Passover*.

Q. *Why do not Christians receive this Sacrament at Supper, or in the Even-tide, that being the time of the day in which it was first instituted?*

A. Because though it might be fit in regard of the thing it self, yet it is not

so to us; *not so fit for our preparation,* and meditation of the worthiness of the Sacraments, and of the duties of the Receivers.

Q. But might not men make themselves fit to receive it at Supper time?

A. Yes. Possibly men may, and some men happily would; yet because *most men are more indisposed to Meditation and Contemplation towards the Evening, than in the Morning;* and have many avocations, and occasions to take away their minds by many occurrences before that time of the day, therefore the *Morning* is chosen for that Sacred Action as the time that (in regard of mens dispositions and businesses in the world) is fittest for all.

Q. Is not this Sacrament called by other names besides the Lords Supper?

A. Yes. It is called the *Propitiatory Sacrifice*, the *unbloody and commemorative Sacrifice*, the *Eucharist*, and the *Communion*.

Q. Why is it called the Propitiatory Sacrifice?

A. It is called a *Propitiatory Sacrifice*, not properly and really, but figuratively and respectively, by way of resemblance.

Propitiatory, unbloody Sacrifice. 133

semblance, and by way of remembrance, because it *shews the Lords death*, (1 Cor. 1. 26) who is the Propitiation for our sins, (1 St. John 2. 2.) and keeps us in mind of that *Propitiatory Sacrifice*, which our Lord, once for all, offered by his Death upon the Cross, to reconcile us to God, and make God propitious. favourable and loving toward us, and well pleased with us.

Q *VVhy is it called the Unbloody Sacrifice ?*

A. Because it is not a real Sacrifice which was offered by shedding of Blood, but only a *memorial of that Sacrifice*, which is commemorated here without blood.

Q *VVhy is it called a Commemorative Sacrifice ?*

A. Because it both *representeth*, and *commemorateth* unto us that *real sacrifice* of Christ upon the Cross; and also we in this do *represent*, and *commemorate* the same to God, *offering* and *presenting* unto him (in this Sacrament) by way of *commemoration* and *remembrance*, the *Body* and *Blood* of his own Son as the only *Propitiation* and *Satisfaction* for our sins, interposing them be-

tween him and us, and pleading them before his Mercies Seat, and through them, with all humility and confidence desiring the benefits of pardon and grace to be bestowed upon us.

Q. Why is it called the Eucharist?

A. It is called the *Eucharist*, or *Eucharistical Sacrifice*, from giving of thanks (as the word *Eucharist* of the Greek *ευχαριστι* signifies) which is a part of the duty that is required of the Communicants of this Sacrament, and is Tropically put for the whole action (when the *Lords Supper* is called by this name) because that the Church in the administration thereof offereth unto God the *Sacrifice of Praise and Thanksgiving* for her Redemption purchased by Christs Death, that is commemorated in this Sacrament.

Q. Why is it called the Communion?

A. Because there is taught in this Sacrament;

1. A *Communion* between Christ and us.

2. A *Communion* between us Christians among our selves, one with another.

Q. What is the Communion between Christ and us?

A. There

A. There is a *three-fold Communion* between Christ and us.

Q. How is that?

A. 1. The *outward signs* in the Sacrament do represent and exhibit to us *whole Christ*, God and man in one Person.

Then here is a *Natural Union*, and *Communion* between our *Humane Nature*, and *Christs Divine Nature* in the Person of the Son of God.

2. Christ is the *Head* of the Church, and we are his *Members*. Here is a *Mystical Union* between our Persons and the Person of Christ God and Man, into one *Mystical Body*.

3. *Christ is in Heaven*, and thither (by this Sacrament) we are assured we shall come: And then there will be a *Celestial Communion* between our Persons glorified, and the Person of Christ in the World to come.

And these all follow upon one another.

1. *Whole Christ* is represented and presented in the Sacrament. Christ in his Person is God and Man: this *Union is Natural*.

2. The *Man Christ* is *Head* of the Church: this is *Spiritual* and *Mystical*.

3. *All Men* that are *Members* of this

Church in the Kingdom of Grace, shall be *co inheritors* with him in the Kingdom of Glory: this *celestial*.

Q. *What is the Communion of us among our selves, one with another?*

A. It is an *Union* flowing from the former between Christ and us: It is the *Communion of Saints*, by which, as they are all Members of Christs Mystical Body, so though they be many, in number, yet they are but *One Body*; all subject to that *One Head*, all living by *one Faith*, all nourished by *One* and the same *Spiritual Food*, all by *One spirit* Baptized into that *One Body*, all guided by that *One spirit*. And this is lively set forth by the Action of this Sacrament, wherein the *whole Church* being many, are all partakers of that *One Bread*, and so are *one Mystical Body*, though having many Members; as the Bread is one Loaf though made of many Grains, 1 Cor. 10. 17.

Q. *What is the outward Sign in the Lords Supper?*

A. Bread and Wine.

Q. *Why is it Bread and Wine?*

A. Because the Lord hath commanded them to be received.

Q. *why*

Q *Why did our Lord chuse Bread and Wine to be the outward Signs in this Sacrament?*

A. He chose Bread, 1. Because it is the most common Diet of all others; so Christ is our common Salvation (St. Jude 3.) He died for all, 2 Cor. 5. 15. 2. Because bread is the easiest Food for all men to attain to; so the word (the word that is God, and the word of God) is nigh (Rom. 10. 1) He is found of them that seek him not, he is made manifest to them that asked no. after him, v. 20.

Again, He chose Bread and Wine,

1. Because Bread and Wine are the best of Meat and Drink: Bread is the stay, (Isa. 3. 1.) the staff (Ezek. 4. 16.) of life of the body, the strength of mans heart, and Wine maketh glad the heart of Man, Psal. 104. 15. So Christ is the best and most necessary Food of a Mans spiritual life of the Soul. The Bread of Life, St. John 6. 48. The Bread which came down from Heaven, that a man may eat thereof and not die, v. 50. Nay, except ye eat of this Bread, that is, the flesh, of the son of Man (for the Bread which He gives us is his flesh, which he gave

138 *Christs Death in the Sacrament.*

for the life of the World, v. 51.) and drink his Blood, you have no life in you, v. 53.

2. Because these two (standing for *meat* and *drink*) are perfect nourishment of the Body; so is *Christ* of the Soul; not in part but in perfection, compleat nourishment and Salvation.

3. Because as the *Bread* is made of many Grains compact together into one Loaf; and *Vine* is made of many Grapes pressed together into one Vessel; So again, the Members of *Christ*, as they have Mystical, they ought to have also an affectionate Communion one with another.

And Lastly, he used *Bread* and *Vine* apart, to shew that his *Body* and *Blood* were parted, (his Blood being let out of his Body by a Spear upon the Cross) when he died for our sins.

Q. *What do the Bread and Vine signify in the Sacrament?*

A. They signify *Christs Body* and *Blood*, two things in number (as they themselves also are) but one in use, namely, *Whole Christ*.

Q. *In what State or Condition of Christ do these signs represent his Body and Blood?*

A. Dy-

A. Dying upon the Cross, as his Body was Crucified and his Blood shed for our sins

Q. But then hath this Sacrament of the Lords Supper respect only to Christs death?

A. By consequence we cannot but consider all the passages of his *Incarnation*, even to the very last act of his coming to Judgment, when we receive this Sacrament; but directly and immediately it is *Christs Death* only that we must remember here; then our Redemption was finished when he made himself a *Sacrifice* for our sins. And therefore it is called the *Commemorative Sacrifice*, because it representeth, both unto God and us, the *real sacrifice* of the *Death of Christ*, we our selves being kept in remembrance of the same by this service, and in the very action of this Sacrament offering and presenting unto God (by way of *Commemoration*) the *Sacrificed Body and Blood* of his own Son, as the only *Propitiation* and *Satisfaction* for our sins.

Q. But might not this Death of Christ be otherwise well enough remembred without the use of this Sacrament?

A. If it might; yet we must think this
Sakra-

140 *Christs Death in the Sacrament.*

Sacrament to be neither useless, nor superfluous, since it is our Masters, and only Saviours Care of us, thus to help our infirmities by *instituting and ordaining these Holy Mysteries as pledges of his Love, and continual remembrances of his Death,* that we should never forget, but always remember the exceeding great Love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us. But that is not all, for whereas the whole confidence of our Salvation consists in this, that the satisfaction which Christ gave to the Justice of his Father, is as v. rily ours, as if it had been made and done by us our selves: *It is necessary that we have Christ in our own possession, and that we present him to his Father, as a real satisfaction for all our offences:* otherwise he Communicates or imparts not himself to us, but as he is made ours, and we have him in readiness to be offered unto God.

So it is not enough for us to remember his Death only, unless also we *receive him dying into our hearts,* and can assure

sure our souls, that he is accepted for our Redemption, and that the efficacy, power and fruit of his death comes home unto our selves.

Q. And may not christ be received by Faith in the Word, and be presented to God in Prayer and supplication without the Sacrament?

A. I grant that too; yet not so effectually as in the Sacrament.

Q. Do the outward signs then do any more in the Sacrament, but signifie the Body and Blood of christ by way of remembrance and representation?

A. Y^s. For, they are *such signs*, as are also *seals* and *pledges* to assure us of, nay they are *means* to convey unto us the things which they signifie. The *sacramental Bread* and *Vine* are not bare signifying signs, but such as wherewith our Lord doth *indeed exhibite* and give to every worthy Receiver, not only his Divine virtue and efficacy, but also his *very Body* and *Blood*, (which he offered unto God the Father as the *price of our Redemption*;) as *verily*, as he gave to his Disciples the *Holy Ghost* by the sign of his *Sacred*

142 *Real Presence in the Sacrament.*

cred Breath; or health to the diseased by the word of his mouth, or by the touch of his hand or Garment. For Christ who is the Truth, doth not give us promises without performance, nor shew us *signs* without *substance*: therefore the *Body* and *Blood* of Christ are *verily* and indeed taken and *received of the Faithful in the Lords Supper*: and so the Sacrament is called the *Communication of the Body and Blood of Christ*, 1 Cor. 10. 16. and this *Communion* is not of things absent, but present: and therefore it is called *the Lords Supper*, because our Lord is there.

To conclude, there is a *Communion*, as in the other Sacrament, so in this, between the *outward visible signs*, and the *inward spiritual grace*; and without both, it is no Sacrament. And here if you look to the *things United*, the *Union* is *Essential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *Spiritual*. That *Christs Body and Blood* are there, it is a *Truth*, but how they are there, it is a *Mystery*.

Q. Do you mean then, that when I receive the Sacrament I must receive Christ into my Heart, with all the precious effects of his Incarnation, Life, Death, Resurrection,

tion, Ascension, Session *at the right hand of God*, and *Coming again to judgment*?

A. Yes; For you must so receive the Sacrament, as thereby to have *assurance* that Christ and all his benefits are really applied to you, and made yours: And for this you must come, and *worship*, and *Bow down*, and *Kneel* before the Lord with *Thanksgiving*, and *Humility*: you must laud and magnifie Gods Glorious Name, saying (in token of your thankfulness) *Glory be to God on High!* and in token of your Humility, be sure that you *meekly Kneel upon your Knees*.

The custom of *sitting* being very *new*, and insolent in the Church of Christ: The *Pope* indeed *sits* in his Chair at the reception of the Eucharist, proudly giving out that he is the *Sole Vicar of Christ*; and so do the *Socinians in Poland*, who deny his *Divinity*, supposing Christ no more than their *Elder Brother*, nay scarcely that; and therefore they do *sit down* at the Eucharist, as if they were *equal with him*: But, we have not so learned Christ; Faith and Piety require a more humble posture, which is *Kneeling*.

And for this reason also, to wit, to acknowledge the *Eternal Deity* of the Son of God

144 *Benefits of the Lords Supper.*

God, it is enjoyned us, that when in the time of *Divine Service*, the Lord Jesus is mentioned, due and lowly reverence be done by all persons that are present; *Canon of the Church of England.* 18.

Q. What are the Benefits which cometo us by the Sacrament of the Lords Supper?

A. 1. Here is *Justification* in remission of sins and *imputation* of Righteousness: For the Sacrament is a Communion between Christ and us, whereby all our sins are charged upon him; he suffereth, and satisfieth for them, and all his Justice is imputed unto us, and we are Crowned for that.

2. Here is *Sanctification* in that we are all made hereby to drink into one spirit, 1 Cor. 12. 13 there flowing from Christs Nature into our Nature united unto him by the Communion of this Sacrament) the lively spirit and breath of grace, which reneweth us to a Spiritual life, and so sanctifieth our minds, wills and affections, that we daily grow more and more conformable to the Image of Christ.

3 Here is assured *hope of Glorification*, because this Sacrament is the *Pladg* of our Salvation; the *seal* of our Adoption, by which we are made the Sons of
God

God in Communion with Christ; and if Sons, then Heirs, Co heirs with him of an Eternal Inheritance; of the future fruition whereof, by this we have assurance, not only to our souls, but to our bodies also; which being made instruments of Righteousness (*Rom. 6. 13.*) Temples of the Holy Ghost (*1 Cor. 6. 19.*) Members of Christ in this Holy Communion, shall be raised again at the last day, and have Eternal life (*St. John 6. 54.*) in which we shall live for ever, *v. 58.* Now the consideration of this is a greater comforting and refreshing of our Souls by the *Body and Blood of Christ* (the cause of all) than our bodies can receive from *Bread and Wine*, or any outward thing whatsoever.

Q. what is required of them that come to our Lords Supper?

A. Five things.

Q. what is the first?

A. To examine themselves whether they truly repent them of their former sins.

Q. How shall a man know whether he truly repent him of his sins or no?

A. By trying himself truly, whether he perform all the parts of Repentance.

Q. Which

Q. which be the parts of Repentance?

A. 1. Contrition, sorrow of heart for sin. 2. Confession. 3. Satisfaction.

Contrition must be in the heart; *Confession* in the Mouth, and *Satisfaction* in the work: that as we have provoked God in *thought, word and deed*; so we may reconcile him to us by the same ways and means, whereby we have offended him.

Q. What is Contrition?

A. It is, (as I said) a sorrow of heart, that is a vehement, sharp and perfect grief of the [mind] for sin, with a detestation and hatred of the same.

Q. What is Confession?

A. Confession is an Accusation of our sins upon hopes of pardon.

Q. Why do you call it an Accusation?

A. Because sins in confession are not so to be commemorated, as if we boasted of our wickedness, like them that rejoyce when they have done evil; or, as if we talked merrily of something, which we have done to delight our idle hearers: But, in confession our sins are to be reckoned up by way of Accusation; as if, we did resolve to be avenged of them, 2 Cor. 7. 11.

Q. But do we hope for pardon, when we Confess our sins?

A. Yes.

A. Yes. And this is the difference between *Confession in penance*, and *Confession of capital crimes in courts of Law*; that in Law, *confession of the Fact*, necessarily brings the *punishment* of the person guilty; But in *Repentance*, if we *confess* our sins, we have *Gods promise* (and so his *Faithfulness* and *justice* engaged) to *forgive* us our sins, and to cleanse us from all unrighteousness.

Q. What is the time for us to make Confession of our sins?

A. First, not before we are come to the *use of Reason*, and can distinguish between good and evil: But, then (after we have the *use of Reason*) whenever we have committed *any deadly sin*; and especially when we feel our *Conscience* troubled with any weighty matter.

Q. What is the reason then, why Confession is so little practised?

A. Because men will not be *particularly* convinced that they are sinners, though they do confess it *Generally* by the way of involving others in the same transgression: But if they had the sense of sin in true *compunction*, and made conscience of it, as they ought to do, they would run to *confession* both for *Ghostly Counsel* and *Advice*;

148 *Of Satisfaction to God.*

Advice; and for the benefit of Absolution.

Q. What do you mean by the third part of Repentance which is the amendment of our works?

A. Ceasing to do evil, learning to do well, stedfast purposes, hungering and thirsting after righteousness, Restitution and the like.

Q. What is that then which some have meant by Satisfaction in this place?

A. Satisfaction is twofold; 1. To God, 2. To Man.

Q. What is Satisfaction to God?

A. It is a Compensation, and amends, which a Man is to make to God for his sins.

Q. But who is sufficient to make God his Satisfaction?

A. There is nothing in the World (in all the Creatures, men and Angels) that can give God Satisfaction for our sins; but only the Death, passion, Obedience and merits of our Lord Jesus Christ; he is our Propitiation, 1 St. Joh. 2 2. He is our Peace, Ephes. 2. 14.

Q. But then is a mans own Holiness, Righteousness, and Newness of Life (his Doings and Sufferings) of no value at all
in

in giving God Satisfaction for our sins?

A. No. We cannot answer him one of ten thousand: there is *nothing of value in us*: If by accident it happeneth to our works of righteousness that we have done, (to our *good lives*, and good deeds of *Alms, Prayer and fasting*, to our *Repentance, Faith*, and *new Obedience*) that they are *reputed as worthy* of any acceptance with God; this comes to pass by reason of *Gods Grace* and favour which he vouchsafeth to us in his Son our Lord Jesus Christ, by reason of the *Covenant* that is entred between God and us, and so by reason of the *Promise* that God hath made us in it, whereby he is become a *Debtor to himself*; in as much, as it is requisite that his own word and *promise be made good*: But there is nothing in us of true value (of, and in its own nature) that by it self is worthy to satisfie God for our very least trespasses. "Be it known unto
 "you therefore, men and Brethren, that
 "*thorow Jesus christ* is Preached unto you
 "the *satisfaction* for, and *Remission* of
 "sins; and, by *him* all that believe are *ju-*
 "*stified* from all things, and are *reputed* to
 "have given God *satisfaction* by Christ,
 "who hath made you accepted in himself,
 "who

"who is the *Beloved*; and be it remembred
 "of you, and of your Generations for
 "ever, that the *Son of God* only was the
 "*Sacrifice*, or else there could have been
 "no *Satisfaction*; his *Blood* was the *Price*,
 "or else there had been *nothing bought*; his
 "*Life* was the *Ransome*, or else there had
 "been *nothing Redeemed*: But this *Sacrifice*
 "being offered, his *Blood* being shed, his
 "*Life* being laid down, then there was a
 "full *Ransome*, a sufficient commutation,
 "a pacification and *satisfaction* made for
 "the sins of the whole World. His per-
 son was the only *Sacrifice* that God would
 accept; his *Blood* was the only price that
 God would esteem; his *Death* was the
 only *Ransome* that God would receive for
 the Transgressors.

*Q. But what do men truly and indeed
 mean here, when they talk of our Satisfa-
 ction to God?*

A. Satisfaction (as it is to be made by
 man to God) is an improper word to be
 used in this place, because (as hath been
 said) *man cannot satisfy God* for his offen-
 ces, any otherwise but *by and in Christ*.
 Yet as a man may *satisfie his neighbour* by
 good words and good deeds, by fair carria-
 ges, by making what recompense he is able,
 and

and by sueing for his favour upon the mediation of Friends; so a man may be said to satisfy God, not fully, properly, and exactly, but in some manner, by way of resemblance and comparison. *As one man doth all he can to satisfy another, so a sinner doth all he can to please God, by amendment of his ways and works, by ceasing to do evil, by learning to do well, by stedfast purposes, by hungering and thirsting after righteousness, by doing as much as is possible, and as much as in him lyeth. And this if it be not all the debt, it may be that which is sufficient and by the mediation of Christ may be accepted of God and taken for Satisfaction.*

Q. What is Satisfaction to Man?

A. It is making full amends for all the wrong that is done. If the Trespasse be against men, then the satisfaction (in repentance of that Trespasse) must be given to men too, whether it be by word or deed; and whether it be either privately to our neighbour, or publickly to the Church. And sure it was for want of Satisfaction by the hand of justice upon injuries that were done, that the Lord had a controversie with the Inhabitants of the Land, (as it is in the Prophet *Hos.* 4. 1, 2.) when there

“ was

“was no truth, nor mercy, nor knowledge of God in the Land; But, by swearing, and lying, and killing, and stealing, they brake forth and Blood touched Blood.

But (briefly to conclude this point) when we have wronged our neighbour by words, by bearing false Witness, by lying and flandering (if we would keep God from having such a controversie with us) we must again speak the truth of him, putting away all *Lying*; and when we have injured him in his goods by Robbery, Thievery, oppression, extortion, exaction, couzening, cheating, over-reaching in bargaining, &c. we are required (upon the same peril) not to cover, nor desire, (much less to take away) other mens Goods; but learn and labour truly to get our own Living, and to be content with that state of Life unto which it shall please God to call us. And be we sure to restore the thing, in the same kind, or in true value, wherein we have wronged any Man: for in this case the saying of St. *Augustine* (*Epistle 54. ad Macedonium*) is very true, *Non remittitur peccatum, nisi restituatur ablatum*: There is no *Remission* of the sin,

sin, where there is no *Restitution* made by the sinner, that is, if he be able to make *Satisfaction*: otherwise, he must take up the *Servants Petition*, and say, *Have Patience with me*, and this must be repeated, and accepted in stead of *Satisfaction*.

Q. What is the second thing required of a worthy Receiver?

A. Steadfast purpose and resolution to sin no more, but to lead a new life.

Q. What is the third?

A. Not to despair for sins past, nor if through frailty you commit sins again, but to have a lively faith in Gods mercy through Christ.

Q. What is the fourth?

A. A thankful remembrance (as of all others of Gods Mercies, so especially) of Christs Death; and consequently of his Incarnation, Nativity, Circumcision, Baptism, Fasting, Temptation, Agony, Bloody Sweat, Cross, &c. as foregoing his Death; and of his Resurrection, Ascension, Sending of the Holy Ghost, Session at the right hand of God, and coming again to judge the quick and the dead, as following his Death

Q. What is the fifth thing required in a Communicant?

H

A. To

A. To be in Charity with all men. If you have offended any man, you must be sorry for your fault, confess your self guilty, and resolve and endeavour to make him satisfaction; and if any man hath offended you, let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you, *Eph. 4. 31, 32.*

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without End. Amen.

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